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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

APRIL, 1827.

MEMOIR OF THE REV. STEPHEN
SCHULTZ.
No. VIII.

OUR readers will remember that we left Mr. Schultz on the 10th September, 1740, at Halberstadt, engaged in conversation with a Jewish student from Fuerth, who had recognized him in a friendly manner. Speaking of that person he adds,—

“He accompanied me to the house of a Jew, where a considerable number of Jews were assembled, talking about their merchandize. I asked them, ‘What have you to sell?’ They replied, ‘Do you not know that to-day is the Sabbath?’ I answered, ‘Yet I heard you talk about matters of business; you are ignorant of the best business because you do not care for the best part of the Sabbath.’ Rabbi Meier then invited me into his garden, where some friends of his were assembled, by whom I was received with great civility. Rabbi M. said, ‘Sir, if you can make me comprehend the Trinity in Unity, I promise you to become a Christian.’ I replied, ‘To comprehend with our under-

standing the great mysteries of religion is impossible. How many things are there in nature which are incomprehensible to our understanding, and yet we cannot doubt their existence! however, permit me, Sir, to put a few questions to you. First, Do you believe that the Lord of heaven and earth, the God of Israel, is rightly called Father by us men? I know you believe it. Secondly, You also believe that this our God has been highly offended both by the fall of our first parents, and also by our own transgressions. Who now can be a mediator between the most holy God and us sinful creatures? Divine Majesty could not take upon itself guilt and punishment: the most innocent man could make no satisfaction for others; it was therefore necessary that our Redeemer should be a righteous branch indeed of David, and also Jehovah our Righteousness. (Jer. xxiii. 5.) To explain this manner of atonement, and to turn a stony heart into a heart of flesh is not the work of man, but of the Holy Spirit only.’

“Sept. 11, 1740.—I went again among the Jews. They asked me,

'What authority have you to come to us?' I read to them Zech. ii. 9, Isa. lxvi. 21, ii. 5. One of them took me up three pair of stairs to his lodging, where I spoke with him on the truth of Christianity for about an hour. On taking leave of me he said, 'You might have been in office long since.' I replied, 'To seek the lost sheep of the house of Israel, and to bring them to their true Shepherd, is an office.'

"*Sept. 16.*—We came to Wolfenbuettel, where we were considered as mendicant students, and though they acknowledged the passport of the University to be right, yet we were allowed no more time than just sufficient for taking our dinner, and, even during that short time we were watched by a guard. As soon, therefore, as we had taken some refreshment, we went to Braunshweig, where we visited Mr. Pauli, a proselyte from Judaism, who leads a Christian life.

"*Sept. 17.*—Mr. Pauli told us that some Jews at Hamburg once asked him how he, as an honest man, could continue among the Christians? He shewed them Gen. xlix. 10, saying, 'I live among the Christians for Messiah's sake, and not for the sake of ungodly people.'

"*Sept. 20.*—We went to Peine, where the Jews were sneering and contradicting violently; wherefore we left them to the mercy of God, after having reproved them for their wickedness.

"*Oct. 3.*—In Stadthagen a Jewess offered to sell mirrors to us, whence I took occasion to speak to her about the mirror of the word of God. (James i. 23.)

"*Oct. 4.*—I visited a Jew named Isaac, who was performing

his morning prayer, which having concluded, I spoke to him on the difference between praying acceptably, and not so. He was willing to receive tracts.

"*Oct. 7.*—In the evening we went to the synagogue. When their service was ended, Mr. Manitius prayed in a very impressive manner, on which prayer we then spoke for a good while; and after that, we distributed tracts among them.

"*Oct 19.*—At Tischbeek we spoke to the Jews, both in their own dwellings and in the synagogue. Towards evening we visited Mr. Brandt, who frequently takes occasion to speak to the Jews. He told us that a short time since a young Jew applied to him for Christian instruction. He was received by the Rev. Superintendent, Mr. Schaeffer, who gave him regular instruction for some weeks, when a country minister seeing this young Jew, who was about to be baptized, addressed him as an impostor, adding, 'As soon as you are baptized a millstone will be tied to your neck, and you will be thrown into the river.' The young man was so much terrified with this, that he ran away privately, and they never found him again. I leave the sincerity or insincerity of the Jew undecided; but whether the minister who thus gave him offence acted wisely, other men of more discretion may determine.

"*Oct. 21.*—At Bodenwerder we visited a converted Jew of the name of Werder, to whom Mr. Manitius explained the Lord's prayer, and I relieved him from some of those doubts respecting the Christian religion which are apt to distress proselytes. This conversation and the catechising of

the children of Mr. Werder, and some other Christian children, on the second article of the Christian Belief, and on the doctrine of baptism, a Jew and Jewess heard with great attention. The Jewess went away weeping.

“*Muenden, Nov. 3.*—Mr. Manitiu visited a minister of his acquaintance, and I went to the Jews and spoke on some of the divine truths, of which I shall here give a brief account; from whence it will appear that it is necessary in talking with the Jews, to use familiar questions and parables, which manner of teaching, our Saviour himself was pleased to adopt, when addressing the Jews of his time.

“The conversation was as follows. A Jewess asked me to come into her shop and buy something. I showed her my Hebrew Bible, asking her whether she knew that book. Her husband took it out of my hand, and she inquired what use I made of it. I read her Deut. vi. 1—7, and explained Hos. iv. 1—3. Another Jew entered whilst I was speaking upon the reason of their dispersion, viz. their rejection of the Messiah, and showing them that there are no other means of salvation than faith in the atoning death of the Messiah. The old woman said, ‘But you worship three gods.’

I. By no means; ask our children, and they will tell you that there is but one God.

Another Jew said, Yet you say, God the Father, God the Son, and God the Holy Ghost.

I. That is true; we have and believe in one God: but not as the Turks do, for they, like the Jews, believe in one God only, and do not believe in the Mediator.

The old Man. But they believe in Mahomet.

I. They do not believe him to be God, but the prophet of God. They believe in some kind of God who is without the Holy Ghost or the Shechinah; and such a God you also believe in; but Moses did not believe in such a God.

The young Jew. We believe in the true God.

I. Your forefathers bowed towards the ark of the covenant, because the Shechinah rested on it; this is gone; to what then now do you bow?

He. Towards the *Aron Hakodesh.* (A chest in which the roll of the law is kept.)

I. If I bow to a place where the glory of the Lord is not, I commit idolatry.

He. But you bow before a man.

I. If the glory of the Lord shone upon you I would adore you.

He. The Shechinah rested also on Moses.

I. Why then did not you worship him?

He. He was a man.

I. Yet he was better than a wooden chest containing some tables of stone.

He. Yes.

I. Then you should rather have worshipped him than a stone.

He. In Exod. ii. 2, we read that the boy was a goodly child; whence was that?

I. Because he was a fair child.

He. No; but because the Shechinah rested upon him.

I. Then it may as well be said the Shechinah also rested on Sarah, for it is said of her also that she was fair.—*יְפֵת־מְרָאָה*.

The old Man. But he (meaning Jesus) died.

I. But he is risen again; and what you read Isaiah lv. is all fulfilled in him.

This chapter they endeavoured to explain concerning Israel, Isaiah, and the Gentiles, but they could not succeed.

I. If a Messiah had come in a manner different from what you read here, I would not receive him.

The young Jew. Where has he proved himself to be God?

I replied by shewing and explaining to them (Exod. xxiii. 21, Matt. ix. 1—9, Jer. xxiii. 5, 6, and John xi.) the raising of Lazarus from the dead.

He. Elijah also raised the dead.

I. Did he ever say, *I say unto thee, Arise?*

He. Jesus did all this by means of the Shem Hamphoresh (the name of Jehovah).

I. True, for that name was in him, (Exod. xxiii. 21.) therefore I would not venture to resist him lest I should be cut off.

He. But he hath abandoned the law.

I. This, Isa. xlii. 1, and the following verses, and Deut. xviii. 19, will account for.

He. Did he never commit sin?

I. He, the Zemach Zaddeek (Righteous Branch), can he sin? and much less can Jehova Zidkainu (the Lord our Righteousness) commit sin.

He. Isaiah lii. 15, is not fulfilled.

I. What are the kings of Sweden, England, Russia, Denmark, &c.?

He. But the Jews do not receive him.

I. There was a king who would take possession of his kingdom, but some would not pay homage to him: he went on, therefore, and took other lands into his possession which also belonged to him by right of inheritance. He then returned and sent for those who refused to acknowledge him,

and caused them to be put to death in his presence. Did he do wrong?

He. No.

I. Then do not you wait till his return to judgment; let it suffice to have resisted hitherto.

He. But why did he not cause his mother to be received up into heaven alive?

I. Who was the greater, Moses or Enoch?

He. Moses. (Num. xii.)

I. Enoch was received into heaven alive, and so was Elijah, Why not also Moses?

He. It pleased God so to do.

I. Then it here also pleased God so to do.

He. Else we should have committed idolatry.

I. The same would have been the case with the mother of Jesus, since several Christian sects do at least make her equal with the Son of God, if they do not extol her above him.

I then distributed books among them.



THE LIGHT WHICH LEADS TO THE RIGHT TRUTH, THOSE WHO SHALL BE ENLIGHTENED BY IT OF THE SONS OF ISRAEL.

(Continued from page 86.)

CHAPTER X.

Contains three Propositions, by which the Jews endeavour to demonstrate that the true Messiah promised to be sent by God, is not our Lord Jesus Christ; with a Reply to each Proposition.

THE propositions which may be brought forward against a truth, should not be answered in contradiction to the inference which may be drawn from that which is proposed, as propositions differ according to the differences of un-

derstanding; but as the Jews have propositions common to all, I have the intention to reply shortly, as I promised before, in order to do them away.

1st Proposition. If Jesus of Nazareth had been the true Messiah, he would not have disobeyed the law of God, in not keeping the Sabbath, which God commanded to be kept holy, for God changes not his law; but they, the apostles and Christian people, disobey that which God commanded in his divine law.

Answer. As to the first thing herein contained.

The Scribes and Pharisees brought forward this argument when Christ was in the world, and wrought miracles by his word on the Sabbath-day. They said, This man is not of God, because he keeps not the Sabbath: and Jesus said unto them, as is recorded in the Gospels, "Hypocrites, doth not each one of you on the Sabbath-day loose his ox or his ass from the stall, and lead him away to the water?" To do good on the Sabbath-day is lawful, and Christ, neither in this, nor in any other manner, acted contrary to the command of God, or any commandment of the law, for he declared, as it is written in the fifth chapter of St. Matthew, "I am not come to destroy the law and the prophets, but to fulfil." Thus Christ did not disobey the law, but kept it perfectly in every part, and he was able to say, "Who is there that accuseth me of sin?"

Answer—to the second part of the Proposition.

With regard to your statement that the apostles and Christians disobey that which God commanded of old in the divine law: that they keep not the Sabbath and other rites of the law: I say

that the law of Moses, as set forth in the Decalogue, is agreeable to nature, that it contains moral commandments, such as not doing evil for evil, and preventing wrong to our neighbour. Other parts of the law of Moses contain commandments which are ceremonial, relating to offerings and oblations, and which shadowed forth the pure offerings which God promised by Malachi the prophet, as we have shewn in the eighth chapter.

In reference to those commandments which are both natural and moral, these the Christians conscientiously observe. As to things pertaining to government, to the establishment of justice, to the preventing of the wicked triumphing over the good, &c. the Christian law commands more perfectly than the Mosaical law; for the Christian law not only prohibits murder, but likewise every word which dishonours our neighbour; it not only forbids adultery, but every thought which is sensual, and every look which may create evil desires; it not only condemns every lying and false testimony, but every vain word; it not only enjoins the direct love of one's neighbour, but also the love of our enemies. The parabolical and ceremonial commandments were accomplished in the substance of the things which they shadowed forth. On the advent of the Messiah, as we have before established; it was right to take away all that which was typical of him, and all those things which were examples; for the great God declared that he would change those things for that which was more perfect, saying, in Isa. lv. "*I will make an everlasting covenant with you, the sure mercies of David.*" This refers to the new covenant

which God established by the coming of our Lord Jesus Christ, according to his faithful promises. And he gave him to be a testimony to the people, and to the chief of the Gentiles, as it is said by the same prophet in this same chapter. It will be inquired, Is not the keeping and consecrating of the Sabbath one of the ten commandments? and how is it that Christians transgress this divine order?

Answer to this: The commandment truly for the keeping of the Sabbath is a commandment by nature, (natural) directing the offering of adoration to the High God, for his benefits unto us, and particularly for the grace of existence. To this end God commanded that one day of the week should be distinguished and consecrated; and the most proper day of the week for this was the day of the Sabbath, in the old covenant, as it was said in sacred Scripture that God rested on the seventh day from all his work which he had made. Then the commandment contains two things: the first thing essential consists in the virtue of the command, which is the distinguishing of a day for reposing from corporeal works, and for the sanctification of it to the service of God. The second thing was to distinguish the day which might be dedicated more particularly to God. The first then was *natural*, for it was right that reasonable creatures should give some specific time for the adoration of the Creator: the second was *ceremonial*, in order to keep that day which would be the most proper. The Christians then, do not transgress this commandment in the spirit of it, but they have distinguished a day for the High God, which they call Sunday, or God's day, being

the fittest. Of old the seventh day was distinguished because God made all things in six days. How much more fit to distinguish the first day, called Sunday, on which the Son of God had accomplished the mystery of the salvation of man, who is the most glorious of all that was created; and this was performed, not in six days, but in the course of thirty-three years. He rose reposing from all his works, which he accomplished on this day, when he communicated gifts far better than the grace of existence. Therefore the Christians transgress this commandment, only ceremonially, as they do others of the Mosaic dispensation, seeing that the ceremonial law was only a shadow of good things to come, and that it is done away in Christ.*

* Though the proposition to be established in this chapter is very important, yet from the manner in which the argument is put, it may to many of our readers be somewhat obscure. The following seems to be the sum and substance of it:

The Jews charge Jesus Christ and the Christians with breaking the law, because he did not, and they do not, keep the Jewish Sabbath. To which it is replied, Christ did recognize the Jewish Sabbath, and obey it in the spirit of it.

The author of the paper further remarks, that the Decalogue contains laws both *natural* and *moral*, and that under the former is classed the keeping of the Sabbath, as it is agreeable to *nature* that the Divine Being should be worshipped. He then shews that this law of the Sabbath has a *moral* and *ceremonial* part, but that as Christ came to abolish the ceremonial and to fulfil and establish the moral, he confirmed the *act* of Divine worship, which was the *moral* part, though he changed the *day*, which was the *CEREMONIAL*. Moreover, that as the Jewish Sabbath answered to the *rest* on which God entered after he had *finished* the six days' *work of creation*; so the Christian Sabbath answers to the *rest* on which Christ entered, after he had *finished* the

2d Proposition. The prophet Isaiah announced in the second chapter regarding the Messiah, that when he was come, there should be peace amongst men; that they should beat their swords into plough-shares, and their spears into pruning-hooks; and in chap. xi. it is said the wolf should dwell with the lamb, and the leopard lie down with the kid; and the calf and young lion and fatling together, a little child leading them, &c. &c. All this is not fulfilled, and therefore the Messiah is not yet come.

Answer. These prophetic and enigmatical declarations cannot be understood by an intelligent man according to the letter, but according to the sense or spirit of them; for many declarations are found in sacred Scripture like these, which the Jews understand according to the spirit, and not according to the letter; amongst which are those spoken by our Father Jacob to his sons, calling one a lion, another an ass, another a serpent, another a wolf, and so on, which is to be understood not literally, but figuratively. God makes not a change in the nature of things which he has created—a total, essential change. We say that God changes not the nature wholly, but in part, as he changed the nature of the fire in Babylon, with regard to the three young men, and turned it into dew, but the nature of the fire remained, to burn others. He turned the ferocity of the lions

into quietness, with regard to the prophet Daniel, but their ferocity still existed to destroy others. Therefore the effect intended in the words of Isaiah, which are brought forward in this proposition with reference to the advent of the Messiah, is increasing peace, love, tranquillity, and mildness. According to the doctrines of the Gospel these things are fulfilled; for in the first place peace has taken place between us and God, by the offering of Christ himself to reconcile us to God, and he has instructed us to keep peace with God. Secondly, Peace is made between us and our souls, being instructed by the parables, words, and example of Christ, that we should be humble in heart, poor in spirit, and so triumph in the victory over our passions. Thirdly, Peace is established between us and our neighbour, instructing us that we should be mild, patient, merciful—that the swords of war which men would hold up against justice, Christians have cast down with the light of the Christian doctrine; and that they have not only cast them down, but by the means of instruction and good example, have turned them into plough-shares, to harrow up the soil of men's hearts, and to scatter the seeds of holy doctrines, and this seed has produced much fruit, so that the world may be replenished therewith. The spears turned into pruning-hooks, means to clear away the briars of the passions and vices, to produce the fruits of salvation. By these holy doctrines many men have become mild as lambs, and by means of their gentleness they have softened those who were by nature brutish, as ravening wolves. This holy law has made them to become mild, dwelling and conversing one with

thirty-three years' *work of redemption.* (See Heb. iv. 1—11) Having, therefore risen from the dead, the *first* day of the week, his work being finished; *then* he entered into his rest. The type was thus superseded by the anti-type, and the Christian Sabbath is the true Sabbath.—Ed.

another in love; it has made him that was fierce or cruel, like a leopard, to repose with the weak kid; him that was like a lion, strong, powerful, and proud, the faith and the law of Christ has humbled, so as to make him yield up worldly concupiscence, and to practise Christian mortification; eating, as it were, straw and grass with the ox—as has taken place in many Christians, even amongst kings and the great ones of the earth. He that was malignant by nature as the asp, true faith has brought into Christian simplicity, so that the innocent little child may remain quiet; and all these things are evidently fulfilled. Therefore this prophecy is verified in our Lord Jesus Christ, like unto the other prophecies, and there is no ground of objection on this head.

3d Proposition. The prophets announced in reference to the Messiah's advent, that it should be in glory and great triumph; but the coming of Jesus Christ was in misery and dishonour, therefore Jesus was not the true Messiah.

Answer. The prophets point out two advents of our Lord Jesus Christ—the first for the salvation of men and their instruction, and this was to be in a state of lowliness and humility, as Isaiah and Zechariah and other prophets have shewn, whose testimonies we have given before: the second in glory and triumph, when he is to come to judge the world. In view of this the prophets have declared, that this second advent shall be in glory, for he comes to judge all the inhabitants of the world, as saith the prophet David, in many parts of the Psalms, which is confirmed by other prophets.

(*To be continued.*)

VITRINGA'S RULES FOR INTERPRETING THE PROPHETICAL SCRIPTURES.

To the Editors of the Jewish Expositor.

Gentlemen,

THERE is at the present time an increasing disposition amongst Christians to study the prophetic Scriptures. Next to a humble spirit and earnest prayer for the enlightening influences of the Holy Spirit, it is important that those who engage in this study should be acquainted with the best rules of interpretation, which wise and good men have suggested for our guidance. Amongst these, those of the celebrated Vitringa claim a distinguished pre-eminence. As many of your readers may not have access to them, I think you will do a public service by giving them a place in your pages. They were originally published in Latin, but Dr. Aphorp, in his able work on Isaiah, has given a correct translation; a copy of which I now forward for insertion in the Expositor. I am, &c. H.

“ I. In the interpretation of prophecy, our attention is first to be exerted, in accurately discerning the SUBJECT of the prophecy. (Acts viii. 34.)

“ II. To attain an accurate and distinct knowledge of the subject, we should most diligently attend to all the attributes and CHARACTERS, which are applied to the subject of the prediction. If the subject is not expressed by name, it must be discovered by its characteristics; as in Psal. ii. xxii. xlv. lx. Isaiah liii. Zech. iii. 8. If the subject be expressed by name, examine whether the name be used properly, or mystically, or both, as in Psal. lxxii.

“ III. We should never relinquish the LITERAL SENSE of the subject denoted by its proper appellation, if all or the more eminent attributes agree to the subject. A sure and useful rule, and specially applicable to the historic prophecies of, Judah and Israel, Babylon, Egypt, Tyre, and the rest.

“ IV. If the attributes do not agree to the subject expressed by name, we must direct our thoughts to some other subject, which corresponds to it, and which assumes a mystic name, on account of the agreement of the type and anti-type. (See examples, in Elijah, Mal. iv. 5. David, Jer. xxx. 20. Ezek. xxxiv. 23, 24. Solomon, Ps. lxxii. 1. Edom, Isa. lxiii. 1.)

“ V. If a subject be expressed by name, which may sustain a *proper* as well as *mystic* interpretation; and if the attributes of the prophecy are of that mixed kind, as partly to agree to the subject considered mystically, and partly to the subject considered literally: the subject of such prophecy is not simple, but complex; and the prophet, actuated by divine illumination, so expresses himself, as designedly to be understood of both senses, and to intimate to the reader that the mystic or allegoric sense is involved in the literal.

“ 1. An eminent example is Ezekiel's vision of the temple and holy city, ch. xl.—xlviii. 2. When the prophets speak so magnificently of Babylon, Egypt, Tyre, Edom; and intersperse such predicates as, if understood of the proper subject, admit only of a jejune and imperfect exposition; the wisdom of the HOLY SPIRIT may be presumed, not to have dictated such predicates as very

far exceed the subject. When learned interpreters observe, that by the intimation of the Holy Spirit itself (Rev. xi. 8. xiv. 8. xviii. 17—19.) a subject is denoted by the mystic names of Egypt, Tyre, Babylon, Edom, and that some of the predicates of these prophecies can be understood in a greater emphasis; *dismissing* the literal sense, they adopt the spiritual; which is the manner of Cocceius in some prophecies of this argument in Isaiah, Jeremiah, Ezekiel. But in general, if the manifest evidence of the style does not hinder, it is true criticism, in these prophecies, First to investigate the literal sense, and then, the spiritual; and thus to supply what is defective in the proper subject, by its attributes in the mystic sense. The Spirit that spake by the prophets, impressed them with ideas of a double subject, the one of which is the emblem of the other: and so wisely tempered is the style of these prophecies, as to elevate our thoughts from the historic subject to its counterpart in the more sublime and mystic argument. For example, Isai. xiv. 12, 13.

When the prophets speak so magnificently of the state and fortunes of the Jewish nation returning from the Babylonian captivity: in order to verify the completion we must extend our ideas to the enlargement and perfection of the benefits of grace in Christ, and the spiritual blessings of the new dispensation.

“ For examples, Isaiah lii. 1—4. Jer. iii. 14—16. Ezek. xliv. 9.

“ VI. In continued prophecies, which are not distinguished one from another by titles or inscriptions, we should carefully attend to the beginning and end of each

discourse: also, to the epoch of time, which commences the scene of the prophetic vision, and the term in which it ends. The first observation is of principal use in the discourses of Isaiah from the fortieth chapter to the end of the book. This distinction, often difficult and somewhat obscure, is of great moment in the interpretation of the prophecies; that we may not consider as a continued discourse what ought to be divided into several distinct topics. The last part of this canon is indispensable in explaining the Psalms and prophetic visions. (Ps. xxiv. 1. Isa. vi. 1.)

“VII. It is probable, that those prophecies, which commence with the beginning of the kingdom of Christ, and conclude with the end of that period, relate the intermediate fates of the Church in a regular and continued series: unless any particular circumstance should lead us in a retrograde course to the preceding times. Such examples are in Isaiah xi. xii. Psalm lxviii. 1—36. Isa. liv.—lx. 22. The *beginning* of which prophecy is undoubtedly to be applied to the commencement of the reign of Christ—and it *ends* in the most flourishing state of his kingdom, (ch. lx.) after the conversion of the Jewish nation, and the deliverance of the Church, described Isa. lix. 19—21. It is therefore probable, that the intermediate fates of the Church are predicted in all that intervenes between those two limits.*

* Vitringa does not advance this as a certainty, but refers it to a more accurate investigation: esse enim non nego, quæ ob stare videantur. But in his great Commentary, the result of his maturest judgment, he interprets these chapters as relating to a successive series of the intervening times.”

“VIII. Yet it is to be observed, that some continued prophecies occasionally admit of resumptions, repetitions, retrogradations, and even of episodes, or passages relating to preceding times, which are inserted in the context to illustrate some particulars in the prophecy. Thus, Rev. xv. xvi. the phials are inserted in the prophetic context. Other eminent examples of such episodes are Psalm lxviii. 18. Zech. xiii. 7. which passages, while the series of the prophecy leads us to the times consequent to the kingdom of Christ, revert to its first beginnings. Resumptions and recapitulations occur, when the prophets, before they have completed a subject, return back to represent it with new figures and in a varied point of view. Thus, if we compare the xlth and xliid of Isaiah, in both he predicts the *first* period of Christ's manifestation. The prophecy in the xlth and xlist chapters extends no farther than the establishment of this kingdom over the Gentiles, by the subversion of idolatry. This event predicted, the prophet *resumes* his subject, xlii. 1. Thus, Rev. xii. 1. resumes the whole subject. This conduct is frequent in those discourses, which the prophets address to the Jewish people of their own times.

“IX. To the episodes of the prophetic composition, we may refer those excursions or digressions, in which the inspired writers, having in view some object of a remoter time, suddenly relinquish it, and make an excursion to address themselves to their own or near times, in order to exhort, convince, admonish them, from the subject they are predicting. Origen. in Cantic. p. 52. Huetii. Εσι δε και αυτη συνηθεια

της γραφης, το ταχως μεταπηδαν απο του περι τινων λογου εως του περι ετερων, και τουτο ασαφως ποιειν και συγκεχυμενως μαλλισω τους Πατριφης. Which is too harsh a criticism: for such digressions are neither confused nor inelegant. The excursion in Joel iii. from the 4th to the 9th verse, when what precedes and follows relate to the remotest times, has a secret connection with the principal subject. While the prophet is describing the divine judgments on the enemies of the Gospel, in the last times: the present injuries done to his country, a part of the universal Church, by the Tyrians, Sidonians, Philistines, occasion the digression, to denounce on them their just punishment.

“X. That interpretation of the Divine Word is best, which demonstrates the greatest emphasis and wisdom of the inspired text. A good and certain rule, but it requires prudence in the application. Cocceius had this maxim constantly in view, and in some instances applied it happily, in very many others, too anxiously and scrupulously. For instance, he happily applied this emphasis in interpreting Isaiah xi. 4. where the prophet making a transition from the qualities and offices of the Mesiah, to his judgments under the new dispensation, says, “*He shall smite the EARTH with the rod of his mouth,*
“*And with the breath of his lips shall he slay the WICKED.*

An interpreter might content himself with considering the expressions as merely parallel, and refer them to the impenitent Jews. But St. Paul by the word *ἄνθρωπος* *improbus*, here understood the great adversary, the Roman antichrist. (2 Thess. ii. 8.)

“Deut. xxxii. 6. The emphasis will appear from the inserted paraphrase: *Do ye thus requite the Lord, O foolish people and unwise? is not He thy Father that hath BOUGHT thee,* by the redemption from Egypt—*hath he not MADE THEE,* by the legislation in the wilderness? *and ESTABLISHED thee in Canaan,* a flourishing Church and Kingdom under David and Solomon?

“In the following instance, the Jewish interpreters have urged the emphasis to excess. Levit. xxvi. 44, *And yet for all that, when they be in the land of their enemies, I will not CAST THEM AWAY, under the Grecian monarchy, neither will I ABHOR THEM under Nebuchadnezzar; to DESTROY them utterly,* by the malice of Haman; *and to break my COVENANT with them,* under the Persian [or Roman] empire; *for I am the Lord their God,* even to the times of Gog and Magog. *Here the subtilty of the comment is excessive and affected: the Babylonian and Roman exiles fully correspond to the emphasis.

“XI. A certain key to the interpretation of the prophecies is the true knowledge of JESUS CHRIST, and of the RIGHTEOUSNESS to be procured to the Church by him, and of the spiritual KINGDOM founded by him in the world.

* Vitringa happily expresses the true use of this canon: Sed non intelligunt, Verbum propheticum quam sit profundum ac sublimis ingenii opus, Divini, inquam: et quam sancta res sit, illud scienter tractare et interpretari. Cæci sunt qui non vident, et mali qui videre nolunt, Scriptores Novi Foederis, eosdemque Auctores nostræ disciplinæ, verba scripturæ prophetica in summâ accipere *επιπλασε*. Exempla sunt elegantia, 1 Cor. xv. 27. Gal. iii. 16. Hebr. ii. 9. viii. 13.

St. Paul teaches us to interpret prophecy *according to the analogy of the faith*, (Rom. xii. 6.) and Christ himself says, *Lo, I come; in the volume of the book it is written of ME.* Psalm xl. 8. Add Luke i. 69, 70. Matt. xi. 13. Luke xxiv. 25. John i. 46. Acts iii. 24. x. 43. 1 Pet. i. 10, 11. Rom. iii. 21.

“ XII. Of the two methods of interpretation; the one of which is barren and parsimonious, the other liberal; they who follow the first, rarely and reluctantly discover Christ and his kingdom; the followers of the latter meet him and his government frequently in the prophecies; the latter is to be preferred to the former.

“ The first of these modes of interpretation adheres closely to the *letter*, and so limits and restrains the signification of the prophetic words, as to apply them to the events of their own times, without that august and magnificent meaning which results from the more liberal comment; which scrutinizing the emphasis and copiousness of the prophetic diction, finds it too raised for the events then near or present, but aptly corresponding to a subject worthy of the wisdom of inspiration, CHRIST and the fates of his kingdom. This was the mode of interpretation followed by the ancients; by those who on the ancient models commented upon the Scriptures in the middle ages; and by the most eminent leaders of the Reformation, Luther, Brentius, Pellicanus, Bibliander, Bugenhagenius, Snoiuis; and in the last age, Cocceius and Altingius. Calvin, whose comments are in a strain suited to the severity of his temper, (*pro ingenii sui severitate*) and, by his example Piscator, adopted the

contracted plan; though far more liberal than Grotius, and his followers, who refer very few of the prophecies to Christ in their primary sense. Even where the reverence of religion obliges them to discern him, it is only in the sublime, the mystic, or allegoric sense. Thus Grotius interprets Isaiah xi. of Hezekiah, and Jungman (on Daniel) labours to apply it to Zerubbabel, to whom he also refers those prophecies which are generally understood directly of the Messiah: as Jer. xxx. 9. Ezek. xxxiv. 23, 24. xxxvii. 24. Hos. iii. 5. But if the predicates of any subject can be understood, in their just emphasis, of NONE BUT CHRIST; and if applied to any other subject, give a feeble and uninteresting meaning: as in Isa. xi. why should we pursue a flying and fallacious *shadow*, and not seize at once the solid *substance* of the prophecy? especially when the N. T. is our guide, as in this instance, in Isa. i. 27. Jer. iii. 15—17. Hos. i. 7.

“ XIII. As it is not only probable, but certain, that in the prophetic Scriptures, there are distinct delineations of the whole counsel of God; interpreters conduct themselves wisely, in explaining those prophecies which relate to CHRIST'S kingdom, when they industriously attend to the events of CHRIST'S kingdom, and apply them from history; yet, are careful, to make no violent or forced applications of events to predictions. In the Revelation, where the fortunes of the Christian Church are predicted, there are frequent allusions to more ancient predictions of the same or like events.

“ XIV. That interpretation of prophecy which is given by JESUS

CHRIST himself, or by his apostles, or by the HOLY SPIRIT in the Revelation, is a rule and key to explain such prophecies as they refer to. Every one is the best interpreter of his own words. The Holy Spirit in the more recent prophecies refers to the more ancient, and often uses the same words, diction, figures: in order to lead us to the true sense of those oracles. When our Lord applied to himself, that of Isaiah lxi. 1, 2. declaring that *this day is this Scripture fulfilled in your ears*, (Luke iv. 21.) who can doubt, whether the prophecy primarily related to him? Yet I would not affirm, that the evangelists, and especially St. Matthew, in all the prophecies cited from the Old Testament, applied them in their literal sense. In some few instances, they applied them mystically or allegorically: yet so, as that the mystic or allegoric sense is really enveloped and intended in the proper meaning of those passages. The closer we inspect these passages, the less we shall find of allusion in the evangelists, and the more of grammatical and literal application: as hath been shewn by Altingius, in his most useful treatise, *de Parallelismis Vaticiniorum V. T. quæ citantur in Novo. Operum*, tomo ii.

“XV. In the Prophecies and Psalms, whatever is predicated of a person not named, in terms expressive of such excellence, glory, and other characteristics, as are suitable in their just emphasis to no other subject, must be interpreted as spoken and predicted of the MESSIAH. It is thus, that the writers of the N. T. interpret and allege the ancient prophecies: instances may be given in Deut. xviii. 18. Psalms viii.

xvi. xxi. xl. lxix. lxxviii. cxviii. 22, 23. Isaiah iv. 2. vii. 14, 15. xlii. 1. liii. Zech. iii. 8. xii. 10. It is observable, that the writers of the New Testament directly apply to the SON of GOD the most magnificent descriptions and attributes of the FATHER in the Old Testament, as Psalm lxviii. 18. xcvii. 1. 7. cii. 26, 27. Isaiah xlv. 22—24. which teaches us to *acknowledge the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge*. Coloss. ii. 2, 3.

“XVI. In those prophecies which treat of Christ and his kingdom, the most SPIRITUAL sense is the best and most critical. The kingdom of Christ is not of this world, (John xviii. 36.) it is a spiritual kingdom, *of righteousness, peace, and joy in the HOLY GHOST*. (Rom. xiv. 17.) No interpretation is to be admitted, which gives a carnal sense of spiritual predicates. (See Vitringa on Isaiah xiv. 1, 2. lvi. 3, 4. lxvi. 20.) When corporeal figures or images are employed, it is in condescension to the imbecility of ruder apprehensions, and to be understood spiritually by those who are exercised in the Scriptures.

“XVII. In some prophecies there is an inversion of order, that the principal subject may be placed last, and so dwelt upon, as to be brought to its just conclusion. Thus, Zechariah ix. 9—11. compared with the 13th and following verses, after the promise of the Messiah and his pacific kingdom, resumes the thread of his former subject, plainly describing the Maccabaic times, his proper subject. Yet there is a general method, regularity, and order, both in the

historic and prophetic Scriptures.

“XVIII. The writers of the New Testament, when they confirm their assertions by the prophetic Scriptures, sometimes borrow the words from one prophet, the thing itself from another.

“This canon seems paradoxical. It is advanced by Altingius, in his *Parallels*, on Matth. ii. 15. where he supposes the evangelist to have used the words of Hosea xi. 1. and to have taken the fact itself from Jerem. xxxi. 15. He illustrates his hypothesis by the following examples: Rom. ii. 24. the words from Isaiah lii. 5. the things from Ezek. xxxvi. 20.—Rom. ix. 26. the words from Hos. ii. 22. the things from Deut. xxxii. 21.—Matth. xiii. 35. the words from Psalm lxxviii. 1. the things from Psalm xlix. 1.—Matth. xxvii. 9. where Sanctius supposes that the apostle refers both to Zechariah xi. 13, 14. and to Jeremiah xxxvi. 6—8, &c.

“But this observation is a mere refinement. Though it is certain that the writers of the N. T. sometimes collect together different passages of the Old, and connect

such ideas as have a probable resemblance.

“XIX. Where the completion is still future, we must not indulge our conjectures; but, as becomes the faith and modesty of Christians, those things which are spoken indefinitely, and are not determined by parallel prophecies, we should consider as reserved in the hands of God, with respect to the mode and persons, times, places, and other circumstances of the completion.* In some instances, future completions are not obscurely determined, and in such cases we may circumspectly express our ideas of them: in others, where the Holy Spirit is silent, it becomes us also to be silent. Isaiah xxviii. 16. *He that believeth, shall not make haste*: but will resign to the Deity the scope of executing his vast designs: it is thus, our blessed Saviour taught his disciples to wait the event of his prophecies: *In your patience possess ye your souls.* (Luke xxi. 19.)”

* Jo. Cocceius. præf. in ΔΩΔΕ-
ΚΑΠΡΟΦΗΤΟΝ.

NOTICES OF BOOKS ON JEWISH SUBJECTS.

Christian Researches in Syria and the Holy Land. By the Rev. William Jowett, M. A. Seeley; Hatchard. 8vo. pp. 515. 1826.

WHEN the London Society for promoting Christianity amongst the Jews was first organized, it confined its operations to the members of that community in this country; but in process of time, the leadings of Divine Providence, ever watchful over the interests of that re-

markable and distinguished people, opened channels of communication with them abroad; thus the small mustard-seed sprang up and flourished, and it is now stretching out its branches to the remotest corners of the earth. Through the foreign operations of its missionaries, scenes dear to every Bible reader are brought under review, and a country whose stones are precious, and whose dust excites pleasure, is made the subject

of research; so that now we can walk about Sion, and tell the towers thereof; we can mark well her bulwarks, and consider her palaces, and testify that amidst all Jerusalem's affliction, Jehovah is her God for ever and ever, and will be her guide even to the end.

Although this Institution is junior to many others which have been formed for advancing the interests of Christ's kingdom, and has enjoyed but a small portion, comparatively, of the public favour, yet other societies are made subservient to the end it has in view, which favours the idea, that all nations shall serve the posterity of Abraham, and that all people shall call them blessed.

The visit of Mr. Wolff to Jerusalem (an account of which has been rendered in the *Expositor*,) has served to make us somewhat familiar with the holy city; and his remarks on the state of those of his own nation whom he found there, have prepared us for the perusal of the *Researches of Mr. Jowett*, the notice of whose work we now publish to the readers of the *Expositor*, and to the friends of the Jewish cause. The respectable author of this work, to whom the religious world is already indebted for a volume of "Christian Researches in the Mediterranean," states that his journey from Malta to Palestine was "for the furtherance of the objects of the Church Missionary Society;" yet his labours have served greatly to further the objects of the Jews' Society also. The work before us brings the reader to the shores—nay, sets him down in the midst of the Holy Land. It takes him, as it were, by the hand, and leads him to places, the names of

which have been familiar to him from his earliest childhood. It points out to him the *Bethlehem* where Christ was born—the *Nazareth* where he was brought up—the *spots* where he preached—the *garden* where he endured his agony, and the *Calvary* where he was crucified: it walks through the length of the land and through the breadth of it; so that while perusing its pages and calling to mind the ancient prophecies respecting the future restoration of the Jews, when God shall bring again the captivity of Israel and Judah, and cause them to return to their own country which he gave to their fathers, and they shall possess it—the subject increases in interest, and is more endeared to us than ever.

In recommending this volume, a very slight sketch only can be given of the author's plan. In order to prepare his readers for a right understanding of the "Researches, Mr. Jowett commences by describing the different classes of people who at present dwell in Syria and the Holy Land. In doing this he enumerates the *Rabbinists*, the *Karaites*, and the *Samaritans*, under the head of JEWS: *Greeks*, *Armenians*, *Syrians*, *Roman Catholics*, and *Protestants*, under the head of CHRISTIANS: and under that of MAHOMEDANS, he collects the *Sonnites* and the *Metawhalies*. These are followed by an account of the *Druses*, *Anseri*, *Ismayly*, and the *Yisidiens*. From the testimony of the Jesuit Missionaries, who in a former age directed their zeal to the conversion of the last of these people, it should appear that they adore the sun, and offer worship to the devil as the author of evil.

Mr. Wolff, who by a personal

visit became acquainted with them, has in his public addresses, when he has adverted to them, denominated them "the worshippers of the devil." He says they formerly professed Christianity, and believed in the sacred Scriptures, but that on a certain occasion, being influenced by their bishops, they gave up their Bibles, and apostatized from the truth, and that in one day, they became literally and professedly *worshippers of the devil*. That this people is given over to judicial blindness in consequence of this deliberate act of wickedness, may be inferred from the following quotation, made respecting them by Mr. Jowett, from "Lettres Edifiantes et Curieuses."—"Father Beson formed the resolution of carrying to them the knowledge of the true God; but (it is added) the hour for the conversion of this unhappy people was not yet come. It was not long before this was perceived by the missionaries whom Father Beson sent to them. They returned after having shaken the dust from their feet." It is farther subjoined, "We wait the moment when God shall be pleased in his mercy, to dissipate the darkness, which hinders these blind men from seeing the horrors of their mystery of iniquity."

Our author having described the different classes of people in the Holy Land, commences his journal Sept. 9, 1823, when he set sail from Alexandria to Beirut. At the latter place he met with the missionaries Wolff and Lewis, and also Mr. Fisk from America, since dead. From thence he proceeded to Antoura, among the mountains of Lebanon, to visit the college engaged by the Rev. Lewis Way for the purpose

of promoting missionary objects. His introduction to the Catholic convents among the mountains, he found to be interesting to himself, and he has rendered it so to his readers, by detailing facts which transpired as well as conversations that were held, which, while they serve to unfold some of the secrets of human nature, cannot but inspire the mind with the hope that the period is not far distant, when the darkness shall be past, and the true light shine; when "every valley shall be exalted, and every mountain shall be made low, and the glory of the Lord shall be revealed, and all flesh shall see it together."

From Beirut, to which our traveller returned after having visited Antoura, &c. he pursued his course to the great object of his journey, Jerusalem. His account of Sour and Saide, the Tyre and Sidon of the Scriptures, is very interesting, and he satisfactorily shews how the present condition of the former place, strongly corroborates the truth of the prophet's prediction in Ezekiel xxviii. 1—19. Surely when the testimony of modern travellers so confirms, to the very letter, the divine predictions, the hardest sceptic must be confounded, and every objector be put to silence.

What a volume of instruction is presented to the mind of every unprejudiced observer of the present state of the Holy Land! Both physically and morally, this garden of the Lord is now a desert. And what shall restore it to the place from whence it has fallen? By what means shall this wilderness become a fruitful field? The answer is plain—*The preaching of the Gospel*. "Till the work of preaching is revived," Mr. Jowett

remarks, "there is no hope that these countries will be raised from their present degradation and misery; and that this is manifestly the calling and the office of the ordained ministers of the country." This idea is confirmed by experience. The success of the measures of the London Society since it has directed its main efforts to the preaching of the Gospel amongst the Jews, has equalled its warmest expectations. It has been found, that whilst the absurdities of the Talmud have been refuted and its advocates silenced, yet they have remained tenacious of their errors, and their hearts continued unchanged; whereas "the sword of the Spirit, which is the word of God," carries war and victory into the enemy's camp, and information which the Committee have lately received of the progress and effects of the Gospel among the Jews at Constantinople, proves that this "word is mighty through God to the pulling down of the strong holds of sin and Satan," and that this is the instrument which in the hand of the Spirit, shall accomplish the mighty achievement of the conquest of the world.

The following observations of Mr. Jowett in reference to this subject, and in connection with Mr. Wolff, are well worthy of remark.

"Friday, Dec. 5, 1823. — A little before noon we called on Rabbi Mendel, a Jewish Rabbi, of some consideration on account of his Talmudical learning. There is frequent mention of him in Mr. Wolff's journal. He had at his side a volume of the Talmud; and he is greatly in repute for his skill in these works.

"It is in myself a mixed feel-

ing of inability and disinclination, to enter upon such studies, which restrains me from taking up the question with the Jews on that ground. Mr. Wolff, who is not destitute of the ability, yet latterly has grown—and I think it a more likely way for success—disinclined to argue with them from the Talmud; but presses on them the law, the prophets, and the Gospel. He did, indeed, procure a Jew to sift out of the Talmud the passages in favour of Christianity; and in the course of their research they also found among these writings, many passages so absurd, that the Jews themselves do not like to have them produced. But the detection of these absurdities does not much aid the cause of truth. Men can bear a great deal of absurdity to be proved against them, and against their party and system, without changing sides; and, frequently, the more we point out partial weaknesses and errors, the more tenaciously do they cling to their own opinions. Mr. Wolff has told them latterly, that is, during his second visit to Jerusalem, that unless they quit the Talmud, it is impossible that they should 'think straight.' *Thinking straight* has evident reference to some straight rule of opinion, and this rule is the law and the prophets."

Our author conducts us next to the Sea of Galilee, a place that did not fail to awaken the most animating sensations in his mind, as may be drawn from the following remarks:—

"However uncertain other traditional geographical notices may be, here no doubt interrupts our joy in tracing the Redeemer's footsteps. This, and no other, is the Sea of Galilee. In its dimensions

it is about twenty miles in length, twelve in breadth, and sixty in circumference. Here Jesus called the sons of Zebedee from mending their nets to become fishers of men. Here he preached to the multitude crowding to the water's edge, himself putting off a little from the shore in Simon Peter's boat. But there is not a single boat now upon the lake, to remind us of its former use. Yonder on the right must have been the very spot where, in the middle of their passage from this side towards Bethsaida and Capernaum, the disciples were affrighted at seeing Jesus walk upon the water—where he gently upbraided the sinking faith of Peter—where he said to the winds and waves, 'Peace, be still:' and the sweet serenity which now rests upon the surface, is the very same stillness which then succeeded. Here, finally, it was, where Jesus appeared the third time after his resurrection to his disciples, and put that question to the zealous backslidden but repentant Peter, 'Simon, son of Jonas, lovest thou me?' One question thrice repeated plainly denoting what the Saviour requires of all who profess to be his, and followed up by that solemn charge, 'Feed my lambs; feed my sheep.' While I gaze on the scene, and muse on the affecting records connected with it, faith in the Gospel history seems almost realized to sight; and though I cannot comprehend that great mystery of godliness—God manifest in the flesh; yet, believing it, all my feelings of wonder and adoration are called into more intimate exercise."

Our author at length approaches towards the holy city Jerusalem. We will describe the sensations he

experienced at the first sight of it in his own words: "It burst upon me," he says, "as in a moment, and the truly graphic language of the Psalmist was verified in a degree of which I could have formed no previous conception. Continually were the expressions bursting from my lips—'Beautiful for situation, the joy of the whole earth is Mount Sion. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.'"

The present population of Jerusalem, it should seem, is estimated at from twelve to fifteen thousand; about five thousand are Jews, the remainder are Muslims and Christians.

There is something so attractive in the name of Jerusalem, that the Jews in all countries, more or less, feel a desire to go and die there; and there are few Christians who can think without emotion of the place where our Lord was crucified: but the imagination throws round it a glory which it does not really possess—it is a city that still sits solitary, and the depression which weighs down the spirits at the sight of it is such, as all the remembrance of its former glory, and all the anticipation of its future greatness, cannot dissipate. Mr. Jowett having visited the several parts of the city, and as he drew near to the end of the period of his sojourn there, observes, at the close of the evening, "On my return home I unburdened my heart, and could not help exclaiming, 'I have not spent one happy day in Jerusalem!' My missionary brother readily sympathized with me."

Though these are the distressing feelings which the contempla-

tion of what surrounded him were calculated to excite, still our author pursued the object before him of exploring every part of the distinguished city. He is therefore able to give a lively and accurate description of the *Holy Sepulchre*, and what is transacted there—of the *Mount of Olives*, and what may be seen from thence—of the probable scite of the *Ascension*—of *Bethany*—of the *pool of Siloam*—and of the *Valley of Hinnom*. Having effected his undertaking, he returned to Beirut in his way back to Malta, the place of his immediate labours. Having personally visited the literal Jerusalem, and had ocular demonstration of the truth of many things recorded in the holy Scriptures, Mr. Jowett has been enabled to publish a narrative which cannot fail to encourage missionary labours in general, and those of the London Society in particular: it is moreover calculated to stir

up all who take an interest in the subject, to “give God no rest, till he shall make Jerusalem a praise in the earth.” If, as all the prophecies relating to the *dispersion* of the Jews have had a *literal fulfilment*, and the consumption decreed has overflowed with righteousness, it may be inferred that the prophecies of their *restoration* will be *literally fulfilled* likewise, and then “the city shall be yet builded upon her own heap, and the palace shall remain after the manner thereof.”

This volume contains, in addition, notices of the natural, civil, and religious state of the Holy Land—also of moral and religious education—of the Bible Society—the translation of religious books—the Jews’ appeal for more labourers, and closes with the journal of Mr. Greaves’s visit to Tunis. We cordially recommend it to our readers.

PROCEEDINGS OF THE LONDON SOCIETY.

PALESTINE.

JOURNAL OF MR. JOHN NICOLAYSON.

(Concluded from page 116.)

Acre, Dec. 30.—It rained and thundered all night, and still continues, so that there is no possibility of proceeding to-day. The muleteer from Beyrout not being engaged to go farther than this place, I engaged another from hence to Jerusalem, to be ready for to-morrow, if the weather permit. The day was spent in making preparations for the remainder of the journey, and in reading Arabic with my servant, and conversing with several persons who came into my room.

Dec. 31.—The rain having ceased, and the sky being clear, we set off for Tantura. At the gate we met a number of Arabs, who were going to Jaffa; they being armed, served us for protection. After sun-set we reached Tantura, a poor village, where, for the first time, I had to take up with the accommodations as they are found in the common inn of the country, called a Khan; the whole of which consists of one pretty large room, half of which is a little more elevated than the other half. The lower part was occupied by the animals, and the upper half by a set of wild and noisy Arabs, who had made two or three large fires on the floor, around which they were sitting and smoking their pipes. The smoke of the fires almost choked me, and

my eyes suffered exceedingly from it. It was with difficulty that my servant found a place to spread a carpet for me to sleep upon. All the provisions that were to be had here, consisted in some miserable bread and water.

Jan. 1, 1826.—Sunday. I slept very little in the night, and though it was the Lord's day, I could not possibly avoid travelling, for I could not make my servant and the Mucharo understand that I wished to rest that day. Thus we set out at three o'clock in the morning. After having rode a while, I became so sleepy, that I was repeatedly in danger of falling from my mule. After riding two or three hours, we arrived at the ruins of the ancient Cesarea, which still attest its former greatness and splendour. Between three and four o'clock in the afternoon we reached Haram, a village three hours distant from Jaffa. Here the accommodations were still worse than in Tantura, and I slept little, if at all, during the night.

Jan. 2.—Left Haram about six o'clock for Jaffa, which we reached about nine in the morning. Here I had a letter from Mr. Abbot to the Consul Signore Damiani, at whose house I stopped for a few hours, and then proceeded to Ramlah, which is about three hours distant from Jaffa. It is supposed to be the Arimathea of Scripture. Here my servant took me to the Greek convent, where I was very kindly received, and hospitably entertained. The Superior, with whom I had some broken conversation in Arabic, knew all the missionary brethren, as on their way to Jerusalem they have all lodged here.

Jan. 3.—Mounted my mule about six o'clock in the morning for Jerusalem, which we reached in the afternoon about four. Other Missionaries having described this interesting city, and their feelings on approaching it: it seems unnecessary for me to attempt a description of this kind. After entering the Jaffa gate, we enquired for the Greek convent Mar Michael, where Dr. Dalton lodged. When I reached the convent, I did not find him there, but learnt that he was gone to see a sick person, and would soon

return. His room was opened to me, and after waiting a little, I had the joy of seeing and saluting this dear brother in the Lord, with whom I hope, through the grace of God, to spend many happy days in labouring jointly with him in the vineyard of the Lord. The rest of the day was spent in conversation as to the nature and importance of our work, and upon various subjects connected with it; and we concluded with reading the Scriptures, and with prayer.

Jan. 4.—Dr. Dalton having arranged with some of the Greek priests to go with them to Bethlehem to-day, not feeling much fatigued from my journey, I resolved to take this opportunity of visiting the city of David, where the Son, and the Lord of David, our ever blessed Lord and Saviour, was born. We set out about eleven o'clock, and after riding for an hour, we came to the Greek convent Mar Elias, where we took refreshment, and then proceeded towards Bethlehem, which we reached after two hours' riding. The joy of the Greek inhabitants at the arrival of their bishop and priests, who have not been able to come there for five years, was very great, and was expressed in their wild manner, by firing guns, and other similar marks of honour and joy. After having rested a little in the Greek convent, we went to see the church of the nativity, which is close to the convent, and built over the cave in which the Saviour is supposed to have been born. Descriptions of these places have been given in abundance by travellers and Missionaries.

Jan. 5.—In the forenoon we took horses and armed men, (for such is the state of the country, that without a set of armed men one cannot go any where) and we went up a high mountain, at the distance of about two hours from Bethlehem, from the top of which, part of the Dead Sea, and of the river Jordan, may be seen at a distance of six or seven hours' journey. On the summit of this mountain, which is very difficult to ascend, are the ruins of an old castle, and at the foot of it those of an old church, bearing the marks of having

been built in the time of the crusades. Hence we took a circuitous road back to Bethlehem, for the purpose of seeing Solomon's pools, one of which we found still more than half full of water: the other two are dry. When we got back to the convent in Bethlehem, Dr. Dalton, from the fatigue of riding, and perhaps in consequence of having drunk more than he ought of the springs we found on the road, was seized with fever, which continued all the day.

Jan. 6.—The fever still continues, though with less violence. As it has rained fast all the day, the water came through, and began to drop down into our room to such a degree, that we were obliged to remove into another down stairs, which we found dry and warmer; but here we are made uncomfortable by the noise of the people crowding together in the yard, which was particularly distressing to Dr. Dalton, who wanted rest. In the course of the afternoon he got a little better, so that we entertain hopes of getting into Jerusalem to-morrow.

Jan. 7.—Our hope of getting to Jerusalem to-day was disappointed, both by the continuance of the rain and storm, and also of the increasing illness of Dr. Dalton, who, not having, as he is used to do, brought medicines with him from Jerusalem, is left without relief, as none are to be got here. We greatly fear being shut up here by the rain for several days, which might prove injurious to my dear brother, but we desire to commit ourselves to the Lord's providence and mercy.

Jan. 8.—This morning Dr. D. is much better, and the rain having ceased, we resolved to return to Jerusalem, fearing the danger which the want of medicine would expose him to, should it set in with rain again to-morrow. Through the Lord's mercy he was wonderfully strengthened, and bore the fatigue of riding on horseback, which is the only way of conveyance in this country, without much distress: and thus we reached home, and have come within reach of means, which, by the Lord's blessing,

will soon, I hope, restore this valuable servant of the Lord to his missionary labours.

Jan. 9.—The medicines which Dr. D. has taken, have been blessed to him; he is considerably better to-day. I now find myself in much difficulty, from my ignorance of the Arabic language, not being able to converse with those who come to see Dr. D., except two of the priests, who speak a little Italian: neither the Doctor's servant nor my own understand any other language than Arabic, and thus I am forced to bring into constant practice the little I know of it, and to pick up from them, as I can, a few words and phrases of common use. I incline indeed to think this is the quickest mode of learning a language, particularly when it is assisted by study of the grammar and reading; but as I am much interrupted in this, by visitors, and various other occupations, my progress is but very slow. The only Jew I have yet seen, is Dr. Dalton's teacher, who called to-day, but being a Sephardi, I was not able to converse with him. The Doctor's weakness is so great, that instead of conversing with those who called, he was obliged to remove into the other room, to avoid being disturbed.

Jan. 10.—Having enjoyed but little rest in the night, Dr. D. feels weaker to-day, and dozes a little now and then. In the afternoon he felt better, and having a few minutes to ourselves, we joined in thanksgivings to the Lord for having restored him thus far, and we prayed the Lord's blessing upon the future, to restore him fully, if according to his good will, intreating him to sanctify his dealings with him to both of us.

Jan. 11.—Dr. D. having had but little rest in the night, appeared much exhausted this morning. Sleeping, however, a good deal in the course of the day, he was considerably better in the afternoon.

Jan. 12.—Dr. D. was much distressed by oppression on his breast, which rendered breathing difficult; he consented, at my desire, to admit a Greek physician to see him, who, having heard of his illness, had come

of his own accord to visit him. Dr. Dalton himself thought bleeding necessary, and the physician being of the same opinion, it was done; but it afforded no relief, which makes me very apprehensive for him.

Jan. 13.—He continued in the same painful state till after midnight, when the oppression on the breast was removed, and some rest succeeded, which made him feel much better to day; so that I now have good hopes of his being restored, although yesterday I felt great doubts of it. There being an opportunity of sending to Beyrout to day, Dr. D., with great difficulty, wrote a short letter to Mrs. Dalton, and I wrote one to Mr. Goodell, informing them of the Doctor's illness, yet, at the same time, giving them hopes of his recovery having commenced to-day. Papas Ysa, who called to see Dr. Dalton, entered into a conversation with me on the nature of the Sacrament of the Lord's Supper; his views of which, though he adheres to the doctrines of his church, he seemed willing to stretch, so as to make them, as he thought, agree with mine; though I must say they differed very materially. He told me that he preaches regularly every Lord's day.

Jan. 14.—The Doctor is again more feverish and weaker to-day. What may be the will of God respecting him, I know not; but should it be (as appears not improbable) to take him away from us, it would be a hard, though, doubtless, a necessary lesson for me, to rely more exclusively upon the Lord himself for every assistance needed: for, as I am generally apt to lean upon every apparent support, so I had particularly promised myself much from the assistance, counsel, and advice, of this my dear fellow-labourer.

Jan. 15.—Sunday. The Doctor was nearly the same as yesterday. This is as much a day of visiting among the Greeks as any other day, which made it a very comfortless Sabbath to me, having no opportunity of attending a public worship performed according to the doctrines and in the spirit of the Gospel, and my

private readings and meditations being constantly interrupted by visitors, whose mutual conversations I could not understand or join in.

Jan. 16.—The Doctor continued the same as yesterday. In the afternoon he spoke rather confusedly about making his will, and as if he thought that we had been trying to prevent his doing it, though it had not so much as been mentioned before. He also spoke of getting to Jaffa, and going from thence by sea to Beyrout, which I fear would be quite impracticable at present.

Jan. 17.—In the forenoon he was rather worse than yesterday, but towards evening a very considerable change took place: the fever seemed to have left him, and as this is a time of crisis, being the thirteenth day, we hope his recovery may be dated from this time; and though it naturally will be slow, as we are here deprived of many of the means which might accelerate it, yet I trust it will be sure, as we shall be able to proceed more according to his own directions, as his strength increases, and thus shall not be so much dependent upon the physician, whose knowledge and skill is not to be estimated very highly, though he is the best we could find here. May the Lord's name be blessed for this good hope!

Jan. 18.—The Doctor was as yesterday. Though I trust he is recovering, he is too weak to engage in conversation.

Jan. 19.—He seemed to be relapsing again, and was exceedingly weak during the night, when the fever rose higher than it ever had been before; and his nerves were attacked in a peculiar manner, which seemed to make every thing appear difficult and painful to him, and deprived him of all rest. At half-past four o'clock he suddenly said, "I believe I am near my home." When I asked him, "What home do you mean?" he pointed upwards, and said, "This is my home!" I then asked him whether he actually thought the Lord would take him home soon? His answer was, "I cannot speak positively, but I feel as one dying." A little after,

he added, "I am at perfect peace with God, and feel no difficulty in committing my dear wife, and the little ones the Lord has given us, into his hands." He then desired me to remember him affectionately to the Missionary brethren and sisters in Beyrout. I asked him whether he had any particulars to mention respecting the mission in this country, or the cause in general? To which he replied, "Tell the Committee that the friends of the cause in England have too high an opinion of what has been done here, for as to the establishing of a mission in Jerusalem, or any other place in the country, nothing has been done as yet." Some time after, he said, "As to burial, I had rather be buried among the Greeks." All this he spoke with considerable difficulty, but with perfect presence of mind.

Jan. 20.—In the morning my valued friend Dr. Dalton seemed to recover some little strength again, so that there is still hope. His strength continued to increase in the afternoon and evening, so that he repeatedly said, "The Lord's name be praised;" adding, "He makes all things better than we apprehend." We removed my bed into his room, that I might attend on him in the night, whenever he wanted any thing. The first part of the night he spent in great restlessness and delirium; but the latter part in stammering and singing praise to the Lord his Redeemer, but in accents so broken, that I could understand no more than these few words: "Praised be the Lord for his infinite mercy;" and a little after, "Lift up your heads, ye gates."

Jan. 21.—In the course of the day he seemed a little better, but towards night the fever and the weakness increased.

Jan. 22.—A little better again in the day than he was in the night.

Jan. 23.—In the night he was very delirious and very weak. The fever has been increasing for the last two or three days. To-day we applied blisters to both his legs. I dread the coming night. The Lord help us!

Jan. 24.—In consequence of the

blisters we had applied, he enjoyed some rest in the night, so that he is considerably better to-day, and we again entertain hope. Feeling himself so much better to-night, as I had sat up several nights with him, he desired me to go to bed, which I did, leaving his servant with him.

Jan. 25.—Wednesday. In the night, before twelve o'clock, he was suddenly taken with violent spasms in his right side. He desired his servant to call me; but again said, "No, let him rest, perhaps it may go off." At two o'clock he sent the servant to call me. When I came in I found him in dreadful convulsions. I immediately asked him whether he was able to think of any medicine that might afford him relief? He then ordered us to rub his right arm with opodeldoc, which gave him some relief. About four o'clock the spasms gradually subsided, and a state of insensibility, resembling sleep, succeeded. About five o'clock I left him, apparently sleeping, and when in about three hours I entered the room, I found him in the same state. We immediately sent for the physician, who soon came and applied several remedies, but all in vain. Though he did not speak, and seemed entirely insensible, yet when I asked him whether he knew me, he answered, "I do:" and a little afterwards he spoke some words which I did not understand, but the last of them was, "die." We sent for another physician, but all was in vain, and at one o'clock, p. m. he breathed his last. He had anticipated death without the least fear, and was entirely resigned to the will of his Master; so he died in an easy frame, and I felt assured that his blessed and happy spirit has found its rest in the Lord Jesus, and has joined the multitude of those who have been saved through the blood of the Lamb, and through the mercy of the God of their salvation.

The Greek priests, who have shown us great kindness during the illness of my dear deceased brother, have kindly offered a place in their burial-ground for the interment of his remains.

In the evening I wrote to Beyrout, to inform them of his decease, intending to send a courier with my letter to-morrow.

Jan. 26.—In order to bury the remains of my dear departed brother, it was necessary to have the usual licence from the Cadi; but he not being here at present, in consequence of the recent disturbances, which have produced a sort of temporary anarchy, his agents demanded five hundred piastres before granting the licence. I told them in reply to this extravagant demand, that as Englishmen we were exempted from all payment of the kind, but that if they chose to insist upon a payment, I would give them whatever they wished, provided they gave me a receipt for it, and chose to take the consequences. This had the desired effect. The licence was granted, and we proceeded to the burial.

The Greeks, like all other Orientals, bury without a coffin, but the Doctor's servant, who is a carpenter, having seen the coffin which was made for Mr. Fisk in Beyrout, made one for the body of my departed brother, and thus we followed the English custom in this particular.

The bishops having desired the Greek Christians to follow the corpse to the grave, in honour of the deceased and the English nation in general, there were, notwithstanding the bad weather, about fifty persons who attended. The Superior of Mar Michael, Papas Yoel, Papas Ysa, Papas Cesare, and another priest, honoured us with their presence also. The place of interment is on Mount Zion.

When we returned from the funeral, we found in the convent two Turks, sent from the agents of the Cadi to seal up the room in which the Doctor had died, with all his effects in it. Not being able to prevent this, I told them I would write to the English Consul at Jaffa on the subject. Consequently, by the assistance of Papas Ysa and Cesare, I wrote to Signore Damiani, both in Arabic and Italian, stating the case to him, and desiring him as English consul, to go to the Cadi himself, and maintain the pri-

vileges of the English. There is no doubt that the courier whom I mean to send to-morrow with these letters to Jaffa, will bring orders from the Cadi to open the room again.

It being exceedingly rainy, windy, and cold to-day, it was not possible to send off the courier to Beyrout this morning. This has given me an opportunity of writing another line to Mr. Goodell, informing him of the events of the day, which I hope to send off with the courier to-morrow.

Though we could not make use of the burial service of the English Church, yet my mind was refreshed by meditation on that part of the form which declares that "we commit the body of our dear deceased brother to the earth, in the sure and certain hope of the resurrection to eternal life."

Jan. 27.—Though it was a very rainy day, the couriers, both for Jaffa and Beyrout, set off.

Jan. 28.—I went in company with Papas Joel to the principal convent, where I had an interview with the Bishop of Arabia Petrea, Missael, and the Bishop of Nazareth, Saniel, who expressed their condolence on the death of Dr. Dalton, and offered me all the assistance in their power. As I could only converse with them through an interpreter, our conversation was little more than the usual compliments of the East.

Jan. 29, Lord's-day.—I enjoyed in reading and meditation upon a portion of Scripture, something of that communion with the Lord, which he has promised to two or three who assemble in his name, and which he does not refuse even to a single individual, who seeks it by the best means which he is possessed of. In the course of the day several friends called, and among them Papas Cesare, with whom I had some serious conversation on religious subjects, particularly on the use of images in their churches, and on the general want of vital religion and the prevalence of sin and iniquity in this once blessed country. He said, he thought the sad custom of taking the Lord's name in vain, and of lying and swearing, was the chief

reason of the poverty and misery of the people.

Jan. 30.—In the forenoon the agents of the Cadi came, bringing with them the dragoman of the Latin Convent for the purpose of reading for them the deceased's firman. When he had read and translated it to them, they said, that having sent directly to the Cadi, they had received an answer from him, directing that after having examined our papers, and found that we really were English, they should immediately open the room, and not make any demands; but that if we were not English, they should inform him. Consequently they opened the room, and all the business was ended.

Jan. 31.—In the afternoon the courier returned from Jaffa with letters from the consul, stating that the Cadi not being at Jaffa when my letter arrived, he had sent his son to the Cadi at Remlah, and that the Cadi had immediately, upon his representation, given orders to his agents to remove the seal from the door.

Feb. 2.—On my return from an excursion to some of the memorable places in the neighbourhood of this city, an old Jew of the name of Jacob called on me. Being a native of Thessalonica, he speaks modern Greek very well, and also Italian, but of the Arabic he knows little, though he has been here ten years. He is come hither for the purpose of ending his days in the Holy Land. He looked into some of the Hebrew tracts that were lying on my table; but not having his spectacles with him, he was not able to read them. I offered him some of them, which, though at first he said he had seen them before, he accepted, on my telling him that these were different from the former. I had some introductory religious conversation with him, and invited him to call again, which he promised to do.

Feb. 4.—I called on Rabbi Mendel, and found him rather indisposed. He speaks German very imperfectly, having forgot the greater part of it during his long stay in this country. He was quite averse to entering into any discussion on the subject of the Messiahship of Jesus. A Spanish Jew, who

did not understand German or Italian, but spoke Turkish and Spanish, came into the room, just as I had proposed a question respecting the Messiah to Rabbi Mendel. He immediately turned the subject, without answering my question, and began conversing with the Spanish Jew upon other subjects. He kindly invited me, however, to call upon him again.

Feb. 5.—The church of the Holy Sepulchre being opened to-day, I went this morning at sunrise with Papas Joel to see it. I was shown all the places, and fancied places, which are usually shown to visitors, and had to hear in broken Arabic, all the legends that are usually told respecting them. All I saw exactly answers to the description given of it in the "Modern Traveller." It was very painful to see the poor people bowing and kneeling down and kissing, apparently with great devotion, the various spots which are pointed out to them. They treat all these as objects of very high veneration, if not absolute adoration, whilst in the mean time, generally speaking, they are entirely ignorant of that worship which is in *spirit* and in *truth*, and which alone is acceptable.

In the afternoon Papas Ysa called, and I had a very interesting conversation with him on the nature of true Christianity. He much laments the ignorance of Christians and their sinful lives, which he considers the chief obstacles to the conversion both of Jews and Turks. He told me that in his sermons, which he delivers regularly every Lord's-day, he particularly labours to convince his hearers that to be true Christians, it is not enough to bear the name, to be baptized, and now and then to come to church, and make crosses upon themselves, and say their prayers there; and that by the works of the law they cannot be justified before God, but that salvation is only by faith in Christ Jesus; and that good works are necessary as the fruits and evidence of that faith. These are sentiments very rarely met with among the priests of the Greek Church, and, alas! perhaps scarcely ever preached by them. On

account of his preaching and maintaining these doctrines he is disliked by several of his colleagues, who say that he has become *English*. There is something of a missionary spirit in him, but as to the Jews, he considers it a vain attempt to address them in this country under the present circumstances.

Feb. 6.—Two Jews called, with whom I had some discussion on several important points. Their chief argument that Messiah had not come yet, was drawn from the fact of their nation not being yet restored to their own land, and invested with the supreme authority over all other nations; which, they insisted upon it, must take place immediately upon, or very soon after, his appearance. They admitted that the promise, Deut. xviii. 18, refers to the Messiah, but argued that Christ could not be that prophet, because he was not *like* unto Moses, but contrary to him. Isa. liii. they endeavoured to apply to Moses, and on Daniel ix. they spoke in their broken Italian so confusedly, that I could not make out what they meant. Their manner of disputing, and their whole conduct, manifested their utter disregard for the truth. Thus the greater part of the nation avoid and decline discussion, whilst others enter upon it from the most unworthy motives. O when shall Israel in truth and in singleness of heart, seek the Lord their God and David their king!

Feb. 8.—I visited Gethsemane and two or three convents with Papas Joel.

Feb. 11.—I put things in order for my departure on Monday, in case the courier from Beyrout should arrive to-day, as I expect: but something seems to have detained him.

Feb. 13.—It threatened rain and storm, and therefore I deferred setting out till to-morrow.

Feb. 14.—This morning I found the ground covered with snow, which had fallen during the night and was still falling, with a very strong north-west wind, so that it was impossible to set out upon my journey. Though this is an exercise of patience, it is a subject for much gratitude that we are not

now in the road, but that we are safely sheltered here, waiting the Lord's time. I continue reading the Scriptures in Arabic, and thus the time I hope will not be lost, although my other studies are interrupted, and I am confined to my room.

Feb. 16.—At length the courier has arrived, bringing letters from Beyrout and from the consul at Jaffa.

The weather is changed, the sky clear, and every thing prepared for my departure to-morrow, if the Lord permit.

Feb. 17.—I set out from Jerusalem on my return to Beyrout by the same road I came.

Feb. 22.—I reached Beyrout and found all my missionary brethren and sisters in good health; and was much comforted by seeing the power of divine grace so eminently exemplified in the resignation of Mrs. Dalton to the will of God under her deep affliction.

Feb. 26, Lord's-day.—I had the privilege of again attending public worship, which was performed as usual at the house of the consul.

Feb. 27.—I removed from Mr. Goodell's house to that of Mr. Bird, where I occupy a very comfortable room, and board at his table. Two Jews from Safet called to buy Hebrew Scriptures, but there being none here but those which they object to on account of the marginal readings, I could not supply them; I promised, however, to inform them as soon as I should receive other copies; and I intend to write by the first opportunity to Dr. Naudi, at Malta, to send me a supply of the Old Testament in Hebrew. The prophets alone they would not take.

Feb. 28.—The two Jews called again, saying they would take the Bibles which were there, provided I would let them have them at a lower price. At length they took them at the price for which I offered them yesterday. It is a pleasing circumstance, that these books will now be circulated among the Jews at Safet, without regard to the superstitious prejudices and oppositions of the rabbis.

CONSTANTINOPLE.

LETTER FROM REV. J. D. LEEVES.

A LETTER has been received by one of the Secretaries from Rev. J. D. Leeves, giving information of some interesting events which have lately occurred in this city, but as a more full account has been received by the Secretaries of the British and Foreign Bible Society, we insert the latter:

Constantinople, Jan. 5, 1827.

I sit down to fulfil my promise of giving you some further account of the interesting events connected with the Jews, which have occurred here. Under the date of Nov. 7, I find the following entry in my journal:—

A Jewish rabbi and another Jew, both believers in Christ, came to me; and I believe them sincere. I was much pleased with the rabbi, who said, that for three years he had read the New Testament, and believed; that his wife was of the same sentiments with himself; that he read the New Testament to her, and instructed her; and that they conversed much together on the subject. All he does at present is in secret; but I think he is almost ready to confess Christ before men, and to suffer death for His name. On the following day the search began for all those who had been denounced to the Jewish rabbis, as having visited Mr. Hartley and myself, and as desiring to become Christians. Two of them were seized, one of them bastinadoed, and both thrown into the Bagnio, where they still remain in irons. Two or three more, I am told, were also taken up, but released after a short imprisonment. Three others, who were afterwards baptized, found means to secrete themselves; the first, a bookbinder; the second, the rabbi above mentioned; the third, a youth about sixteen years of age, of respectable family and good expectations. All my preparations having been made for my tour in Romelia, I was obliged to leave Constantinople on the 10th, and to commit the superintendence of this affair to Mr. Hartley; having pre-

viously visited the men in their place of concealment, and found them steadfast in their resolution, and anxious to receive baptism.

Before I proceed with their history, I will mention an incident connected with it, which happened to myself. After reaching Adrianople, and passing two days there, I left it for Terno-vo; and at a town called Iamboli, eighteen hours, or fifty-four miles on my road, I was overtaken by a Tartar of the Pasha of Adrianople, bearing a letter from our Consul, which informed me, that, by the positive order of the Pasha, I was required to return to Adrianople with the Tartar, to answer a serious charge brought against me. The father of the youth, the day after my departure, had presented a petition to the Grand Vesir, accusing me of having seduced his son from his parents, caused him to change his opinions, and having carried him off with me, in disguise, to Adrianople, to facilitate his escape from Turkey. The Grand Vesir, acting upon this document, made his complaints to our Ambassador, who, to give every reasonable satisfaction to the Turkish authorities, wrote to the Consul, desiring him to see me on my arrival at Adrianople, and to examine into the truth of the affair. The Vesir at the same time wrote to the Pasha, commanding him to arrest me wherever I might be found, together with the youth who was supposed to be in my company. These letters only reached Adrianople on the day on which I had left it; and although the Consul, wishing to save me the inconvenience of returning, pledged his responsibility to the Pasha, that the accusation of my having any Jew with me was wholly false, the latter said his orders were positive, and that he must insist upon seeing me. I was therefore obliged to retrace my steps, under the surveillance of my honorary guard; and on my arrival, instead of being taken to the Consul's house, as the Pasha had expressly promised him should be the case, the Tartar conducted me to the residence of the Tartar Agha, where I found myself for about half an hour treated as a prisoner. The Tartar Agha wished to conduct me imme-

diately to the Pasha; but I positively refused to accompany him until the arrival of the Consul, to whom I sent to inform him of my situation. He soon came; and shortly afterwards a message arrived from the Pasha that I might go to the Consul's, and begging Mr. D. to call on him. A full explanation of the affair then took place; the Pasha was convinced of the groundlessness of the charge, and wondered how such a mistake could have occurred; adding, that I was at full liberty, either to pursue my tour, or to return directly to Constantinople, which I had announced to him my resolution to do, to obtain satisfaction for the insult offered me. The next morning, however, the father of the youth arrived in person at Adrianople, in search of me and his son. He appeared before the Pasha, with the Consul's dragoman; when, being fully persuaded of the mistake he had made, and frightened at its possible consequences, he humbly begged pardon. The Pasha also interceded in his favour with the Consul and myself, and told the Jew to go in person to us and ask our forgiveness. The Pasha also expressed the hope that I would not go to Constantinople, as I had announced I should, but prosecute my tour; which, on seeing how circumstances had turned out, I thought it was best to do, and did not return hither until the 9th of December.

In the mean time, the pursuit after the missing Jews being hot, and the danger of their discovery great, Mr. Hartley resolved to comply with their earnest request for baptism. The bookbinder was baptized by the name of John Baptist; the rabbi, of Peter; and the young man, of John. They behaved with great devotion; and, when their critical situation was set before them by Mr. Hartley, declared themselves ready, if necessary, to meet every suffering, even that of death itself, for the name of Christ. Being subsequently removed to another house from the one in which they were first secreted, they were denounced to the Jews through the treachery of an Armenian barber, who had shaved them, and was tempted by a bribe; and the Turkish guard being called in, seized

them, together with the Armenian in whose house they were, and conducted them to the prison of the Porte. This happened on the 1st of December.

Having thrown off their Jewish dress and put on the European, this circumstance went against them in their trial before the Turkish authorities. It was, indeed, their design to escape from Constantinople, and the very next day was fixed for their departure; but Providence, doubtless for wise and good purposes, ordered it otherwise. When brought before the Grand Vesir, the Seraskier Pasha, the Reis Effendi, and other great officers of the Porte, they boldly declared themselves to be Christians: they said, that the only reason why they were persecuted by their fellow-countrymen was, because they believed that the Messiah was come; and they asked the Turks whether they also did not believe that this was true. They presented their Haratch papers, saying they were faithful subjects of the Sultan, and that their humble desire was to be allowed to live as such, protected by the Government from the persecution of the Jews. After their seizure, the Jews had used all their efforts to obtain the execution of one of them. Sentence of death was passed upon the bookbinder by the Grand Rabbi and his three assistants; and a petition was presented to the dragoman of the Porte, (himself formerly a Jew), offering him a large reward, if he would obtain for them its being carried into effect. "We demand," they said, "the death of this accursed man, whose blood be upon us." This circumstance is the more remarkable, as the Jews never allow, if it be possible to prevent it, any one of their nation, whoever he may be, or whatever crime he may have been guilty of, to be put to death by the Turks. To prevent this, their national purse is always open, and thousands and thousands of piastres are given on such occasions. Here, however, was a crime similar to that which our Saviour and his apostles had committed; and they were prepared to avenge it with a similar blindness and obduracy. May the veil, ere long, be taken from their

hearts! and I trust in God the time is rapidly approaching!

The dragonian of the Porte, to his honour, refused to dip his hands in innocent blood, and, in a conversation with Mr. Hartley, compared their conduct to that of their forefathers before Pilate: and all that their interest and money could effect, was to obtain a sentence that they should be sent to the Bagnio, the prison of the Arsenal, for the term of six months.

During this critical interval between the 1st of December, the day of their apprehension, and the 7th when they were committed to the Bagnio, which they passed at the prison of the Porte, they were cut off as much as possible from all intercourse with their friends, and were assailed by the Jews with every kind of temptation to renounce their faith. A full pardon and immediate deliverance were promised them, if they returned to their old religion; and death was held out to them as the consequence of their perseverance. The young man was the principal object of these assaults, whose father, now returned from Adrianople, and intended father-in-law (for though so young, he was already affianced in marriage, and the money of the dowry paid) left *no means untried* to reclaim him. He has however shown, throughout, an admirable firmness, and a lively faith and zeal; nor does he appear to have had more than one moment of weakness during the whole course of his severe trials: this was shortly after his apprehension, when he was assured, that, if he returned to his parents and old religion, he would not only secure himself from punishment, but that this would be the only means of saving the lives of the Armenian and his two friends;—turning to whom, he said, “For your sakes I must yield.” They, however, exhorted him not to be deceived by the professions of the Jews, but to stand firm; and that, if necessary, they would all die together. His courage was immediately restored; and he has ever since, by his example, been the main support and encouragement of the little band. On one occasion, especially, their fortitude was put to the test: for the Jews, seeing

that they could not work upon them by promises, had it finally announced to them, that their fate was sealed, and that the next morning they would be led to execution. Thus, for a whole night, they had the view of death before their eyes! and they spent it in reading the New Testament with weeping and prayer. Two other Jews were left in prison with them, whom the bookbinder (or, as I should now say, John Baptist) reproved for their unbelief in the Messiah, exhorting them to follow their example, and become martyrs for the name of Christ. These Jews, unmoved by their behaviour and exhortations, wrote to the rabbis, to inform them that there was no hope of their ever returning to the Jewish religion, and that the only course to be pursued with them was to get them put to death.

The punishment of prisoners in the Bagnio consists in being chained, two and two, with heavy chains, and employed in the laborious works of the Arsenal, under the superintendence of Turkish guards, who beat them if they do not perform the task to their liking. There are about 700 persons in this prison, of whom about 300 are Greek slaves, the greater part prisoners taken in the Greek war. The circumstances of this affair having produced a general sensation and sympathy throughout the city, had penetrated within the walls of the Arsenal; and the prisoners, when brought there, were kindly welcomed by the poor Christian slaves, who went in a body to the Agha and officers, to beg they might be kindly treated, and not put to severe labour. In consequence of this mediation, they passed the two first days unmolested; but after this, several Jews came, and among them the father and intended father-in-law of the young man, who, after another fruitless attempt to bring them back to Judaism, went and gave a considerable sum of money to the officers of the prison, to put them to hard work, and to beat and torment them. They suffered severely under this persecution for five or six days; until the matter coming to our knowledge, our Ambassador was so kind as to send his dragoman, and, by his representa-

tions, to procure the cessation of this wanton and cruel treatment, and the weight of their chains was diminished one half: although, being still in the class of chained prisoners, they have continued to labour with the rest. A few days ago, two of them were thrown down and bruised in working at a large wheel, used for raising the masts, and fixing them in the vessels of war, by a similar accident to which two men had previously been killed before their eyes. They are now, however, recovered from their bruises, and will not, I believe, be henceforth employed in similar works. The father of the young man has been indefatigable in his endeavours to recover his son, and has repeatedly come to the prison with his mother and relations, persuading and entreating him with tears to return to them, and promising him every thing he could desire: but he has constantly repulsed them; telling them to lay aside all hope of changing his resolution; that Jesus Christ was now his father and mother; that he preferred his chains with Christ to all they could offer him; and that when they renounced their errors and became Christians, he would then acknowledge them as his relations. Among other encouragements they have had in their trials, have been messages from some of their Jewish friends without, who partake in their sentiments, exhorting them to stand firm, saying that they gloried in their fortitude, and that their own hope was in their perseverance. I trust, indeed, I may say with truth, that they have conducted themselves like true Christians; and it has been remarked, that the faith and love to Christ shown by these new converts may put to shame those who have long borne the Christian name. When in the height of their sufferings, they professed themselves ready to die for the love of Christ; and said, that their Saviour taught them that if their enemies took away their life, this was all they could do, and that they hoped their souls would be happy with him for ever. Their Christianity is indeed the work of the New Testament; and the members of the Bible Society may rejoice over their conversion, as the

fruit, under God, of their exertions in the circulation of the Scriptures. I have no doubt, at the same time, that they derived great benefit from the instructions of Mr. Hartley, both before and during their concealment, who, a few days after their sentence was passed, took his departure for Malta in consequence of a letter he received from England, and left them to my care. They look up to me indeed as their protector; and I have done and shall do every thing that lies in my power to alleviate their sufferings, and to procure, if possible, the shortening of their term of imprisonment. I am at the same time incurring considerable expense: for the expenses of persons confined in a Turkish prison, where there is much extortion, are very considerable; and although I have received some assistance from friends here, I am already about 1000 piastres out of pocket, and I expect I shall have still to disburse treble that sum before I see them clear of their trials. I should think myself, however, criminal in not doing what I can; and I trust my friends in England will not think me unreasonable in asking them to assist me in fostering this little spark, which may hereafter become a flame.

P. S. I cannot resist adding one additional circumstance I have just learnt concerning our three Christian Jews. During the time they were in concealment, they never entirely liked the idea of quitting Constantinople, though they thought they saw a necessity for it in the hot persecution which awaited them if they remained. They thought they could be more useful here than any where else, and their hearts were set upon proclaiming the Gospel to their brethren. They therefore often made it their prayer to God, that, if he saw it good, they might be found out and taken, and that they afterwards might remain in Constantinople to be the evangelists to their brethren in error: the bookbinder is particularly zealous for this object; and he chose the name of John Baptist, from his wish to imitate his example, and, like him, to prepare the way for the Saviour by preaching to the Jews.

PRUSSIAN POLAND.

LETTER FROM REV. J. G. G. WERMELSKIRCH.

WE have great pleasure in presenting to our readers the following letter from the Rev. J. G. G. Wermelskirch, which continues the narrative of his missionary labours at Posen, from p. 66. This letter is dated from Posen, 8th January, 1827, and he writes as follows:—

I rejoice to mention that my earnest wish to read the Bible in the schools established by Government for Jewish children has been granted, and that the scholars now read the Hebrew Scriptures for an hour every day. Though they are not opened unto them by the key which the New Testament affords us, and which maketh wise unto salvation, we may hope, that if the mind is stored with biblical knowledge, however imperfect it may be, there may come a time when the Holy Ghost will apply it to the conscience. As I have had opportunity I have visited them, and have been visited in turn by the teachers.

The Israelitish youth, who according to my last letter left us, because he could not agree to the terms which a dyer, who would have taken him as an apprentice, proposed, went to Hændes and Ball and told his story, as well as he could, and has been recommended by them to the minister of the Protestant Church in Manganin, and on the 2d or 3d of Nov. was received into the faith by baptism. He was after that with me, and seemed rather to triumph. Yet this does not shake my conviction, that a Jew who turns to Christianity should not be received until he is fully instructed, and shews by his conduct that he has the important matter at heart. I would, notwithstanding, hope that this individual may be led to that peace which a genuine faith in Jesus Christ and him crucified, never fails to give.

The young woman who was bap-

tized in —, whom I also spoke of, has given us on the whole much trouble, and occasioned much grief; I do not, however, give her up. She has got a better service, where her mistress encourages her to a diligent use of the means of grace at home and at church, and she has evinced a better spirit after the earnest admonitions I considered it my duty to give her.

The girl also whom I mentioned in my last as giving us some reasons to rejoice, continued for some time coming every day for instruction, and shewing that she comprehended the most essential parts of Christianity. At length she was almost compelled to keep away: the miller who had taken her into his house and promised to keep her till she was baptized, dismissed her, having no work or means of subsistence for her; and this was no pretence, as I inquired very particularly into the case. Having no room for her, or work to employ her myself, and Christians being on the whole not very willing to take such a person into their service before baptism, she went again into a Jewish service, where she is now kept from coming to me. Such a case is painful, and the more so, as it is very common. Upon the fullest consideration I can give, I think the best means of providing for such cases, would be by establishing a sort of asylum for Jewish girls and women. I have some hope of effecting this, and if I should succeed, I trust the Committee would not forbid my taking the superintendence of it. I could get a very faithful and suitable Christian female to take charge of it. In a future letter I trust I shall be able to say more.

The cases I have just mentioned are not very interesting, and perhaps are less subjects for thanksgiving than for persevering prayer, but that which I am now about to mention seems to give better encouragement. I spoke of a goldsmith in my last, who had come from P—, in Russian Poland, for instruction. He had much to contend with, but still continued stedfast, and came every day to read and converse with me, and, what is still better,

showed that he benefited by it. Being in my own mind convinced that the work of grace was going on in him, and having finished a course of instruction with him, I requested Mr. —, of the Edinburgh Jews' Society, to question him upon the principal subjects of the Gospel, and afterwards give me his opinion of his state: and knowing that the truth had made an impression upon him three years ago, and that it had not been opposed in his heart, I spoke with Mr. Bornemann about his baptism. He expressed his willingness to baptise him, which I did not wish to do myself, not being sure that, according to the ecclesiastical law in Prussia, it would be proper for me to perform the rite: but Mr. B. afterwards found himself so occupied, that it was impossible for him to fulfil his promise. I therefore requested Mr. Hayer, who has already baptized several, to perform the sacred rite, which he did on the 16th of December, before an exceedingly crowded congregation. As usual, I opened the service with an appropriate prayer, and read Ezek. xxxiv. 11—31, and Acts viii. 26—40. I then set forth the glorious person of the Redeemer, whom this Israelite professed himself willing to embrace, though others saw no glory in him; and the proselyte received, according to his two sponsors, the names of Charles William.

The ceremony made a considerable impression upon the congregation, among which there was a great number of Jews, and caused some sensation among the Jews at large. The Rabbi sent immediately to the proselyte's parents and to his wife—held conversations late at night about the time of Messiah's coming. This he thinks must be very nigh, and that it must be before the Jews write 5600 (they write now 5587): consequently within thirteen years. The correctness of this date he proved from a calculation of the jubilees and Psalm cxxxii.

We had at first some difficulty in getting work with a Christian goldsmith for our new convert, (worldly motives are generally imputed to every

one who takes such a step,) but at last one took him. He is now gone to see about his wife, and bring her here with their two children.

I indulge the hope that he is a sincere character, and will prove a source of joy to us. May he have an interest in our prayers, that he may be fully established!

The other young man also has regularly come for instruction, and though I perceive as yet nothing in him which could justify the assertion that light is come into his mind, (for he is still afraid of men, and forbears speaking of his convictions to other Jews, who confess themselves dissatisfied with Judaism in its present form, and are willing to hear about the Gospel), yet the progress of grace in the hearts of different men is very different, and I hope my prayers and exertions will be blessed to him. He is in a great strait as to the way of maintaining himself in future, and indeed even at present, having lost his pupils by the report of his having visited me: and as to learning a trade, he has scarcely bodily strength for it. To get him into the seminary where young men are trained for schoolmasters, is difficult, for the superintendants found, on a former occasion, great difficulty in placing a baptized Jew, as, wherever he went, as soon as the people heard he was a baptized Jew, they kept back their children. But this difficulty may be ordained of the Lord to bring him to himself; and though it is painful for the present, we trust in the Lord, who, if we are but willing, will doubtless make us, and all of us, in some way or other, conduce to the promotion of his glory.

The sadler, whom I also mentioned in my last, is making progress: the last time he visited me, he had no other objections, or rather difficulties, to surmount, than his apprehension of the sneers of the Christian world, if he should turn Christian, and scruples about the rite of circumcision. It sounds strange, but it is, alas! true, that the miserable idea, that no one should change from the religion of his parents, is very prevalent.

Another very pleasing individual, of about thirty years of age, has visited me. He came from Berlin to see some relations here, and conversed in the carriage a good deal with a young candidate, who came hither to pass examination. This soon led to the subject of Christianity, and gave the candidate opportunity to mention that he had heard of my residence here, and to urge him to visit me. He came to me accordingly one morning, and as I was going to address him, he observed three Jews sitting in my room reading the New Testament, and went away, saying, that he feared he had come to the wrong house. The following day, however, the candidate came to me, and after some christian conversation, having attended my sermon on Saturday, he mentioned the Israelite to me, and asked what time he might tell him to call upon me. In the evening therefore he came, and after having apologised for going away the day before, we had a very interesting conversation upon the one thing needful; and the truth seemed to come home to him as by the Spirit of the Lord. He would have staid here for instruction, but having pupils at Berlin, he must have given them up; and therefore I recommended him to a friend in Berlin, whom I requested to introduce him to a Christian minister. We parted with mutual regret, having, by our short intercourse, become much pleased with each other. I hope to hear soon of him from Berlin.

A few days before, a Jewish sailor of S—, upon whom B. had already made a salutary impression, came to me for conversation. He also pleased me much. May the good Shepherd take care of these precious souls, who desire to profess his name before the world; they have to struggle with many difficulties!

A Jewish teacher, with whom I afterwards conversed at Warsaw, called upon me in his way to Gnesen. I am sorry to say, he is still as he then was, asserting, that the evidence for the doctrines of the New Testament, or rather for the way in which we explained them, was not satisfactory: and that

he considered Jesus Christ a venerable character, but not the Son of God, according to the creed of our modern Rationalists. We desire all men to be saved, but when a person will not take the trouble of trying the doctrine whether it be of God, we can only let him go his way, as one whom we cannot help, impressing this truth as strongly as possible upon his mind: and we must then hope for the power of the Spirit to rest upon him at some future time.

Another Jew from Warsaw, who was baptized there the first Sunday after my arrival, and of whom Mr. M'Caul has probably written more at large, has passed through this place, and has rejoiced my heart by the change which appears to have been wrought in him.

Some time since a Jewess arrived, with a recommendatory letter from Bergfeldt, and after some conversation, which shewed that she had heard the Gospel and comprehended something of it, I inquired her family-name and relations, and I learned that she is the sister of a Jew, whom I instructed at Exeter, named Blumenthal, who was afterwards sent to Count von der Recke's Institution, and baptized in Berlin. I saw him on my way to England, and he is now in a seminary for training schoolmasters at Potsdam, and, as far as I can judge, a converted character. Her parents, also, are both baptized, and residing in K—, and, as far as I can ascertain, are consistent characters. She and her husband, and her two children, one of whom she expects here daily, reside here. Her two sisters, who are the only ones of the family not yet baptized, are to receive instruction and baptism here, if the Lord permit. It rejoices me much, that they are to come to me, as I instructed their brother: and I learn that they are very amiable persons.

A very respectable young Jew, who has attended my preaching from the beginning, came the other day, and conversed very freely about the convictions, which the reading of the New Testament and some tracts, together with my sermons, had produced

upon his mind. He said he should be very glad to make a public confession of his belief: but this is at present difficult: he is the son of a rich Jew, who has left him a good fortune, on condition, however, that he follows entirely the direction of his guardians, and he is not to get into possession of it before he attains the age of twenty, and is going to be married. His guardians insist upon his marrying, and are quite furious that he opposes it; and they have locked him up, and beaten him in such a way, that the poor fellow was, for some time, actually deranged. As he has now applied to Government, however, complaining of their treatment, and urging his maturity of age, it is possible that he may get out of their clutches. They found some of the tracts I had given him to read, and tore them. He continues coming to church, and we yet hope that the Lord will bring him to himself and will defend his cause, if the attainment of his fortune is likely to be of use to him.

Two very poor-looking Jews, the one a glazier, and the other a baker, came to me a short time ago, begging very earnestly to be instructed and baptized. Their motives seemed to be worldly, but as we must not reject any who will hear the Gospel, I expressed my willingness to read with them and to instruct them in the Gospel, provided they had the prospect of maintaining themselves during the time they came to me for instruction, as well as after they had received baptism. The first was from —, and said that eight families were coming to Posen, for the purpose of being instructed in Christianity, and being baptized. If they do indeed come, and these also attend me, I trust the Lord will give me strength to go through all this labour of love, of patience, and of faith, with alacrity and due reliance on the glorious promises of his word.

The service on Saturday I have continued, though often under much bodily weakness, but I have to bless the Lord that for the last month I have been stronger. The attendance has been at times so full, that a great

many have been obliged to go away, and those who have got in have been much crowded together. I wish we could get a larger place.

The sermons have, by the grace of the Lord, proved useful both to Jews and Christians. I have reason to hope they have been the means of exciting two of the latter to seek the Lord, and to lead them to a sense of pardon through faith in the blood of Jesus. I hear of other things in different quarters, but I have not seen them. Thus daily is the promise accomplished. I have also had the pleasure of a visit from that young man of very respectable parents, by profession a printer, who came to me with the request to assist him towards going out as a lay-missionary to the heathen: he said he had read in a paper published at Berlin, that this was practicable. His heart, however, does not seem to me to have found its peace by faith in the Saviour, and therefore I am doubtful how to act. I have written, however, to the Baptist Missionary Society, and shall take their answer, as the Lord's answer to my prayers. As I have no answer yet, if you can remind them I shall be thankful.

I have further to mention, that an application lately made to Government for permission to establish a free-school for children of Jewish parents, was cheerfully granted. I have since announced it from the pulpit, and if I may believe what is reported, the Jews are very much pleased with it, and will send their children. I mean to open it and to teach myself, according to the wish expressed by the Society; in the hope that should the children come in great numbers, and my strength fail, I may get help. When the application was made to Government, I expected Mr. Reichardt every day, but from a letter just received, it appears that my expectation is in vain, and that the Committee has been pleased to station him in Holland. I rejoice greatly that they have been led so to fix upon him, for as far as I know him, and this I do very intimately, he is well fitted for such an important station. I am thus left alone in my mass of

business, though not forsaken of the Lord of glory, and I hope the Committee will soon be able to send me some dear brother to help me. I hope they will choose one who is able to teach in the school, for every one has his own gift.

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GERMANY.

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EXTRACTS OF LETTERS FROM REV.  
P. TRESCHOW.

THE Rev. P. Treschow writes as follows from Neuwied, 28th September, 1826:—

I fear you may charge me with remissness during the last two months, and, indeed, I must plead guilty; but I am persuaded you will excuse me, when I say that an increasing weakness of my eyesight has made it necessary for me to abstain for a season, from my usual activity at my writing-desk; and a regular course of treatment, which I feel it a duty to submit to under the advice of Professor Walther, in Bonn, one of the most eminent oculists in Germany, will oblige me, much against my inclination, to continue in this state of comparative inactivity, for some weeks to come. In every other respect I rejoice to say with thankfulness that my health is as robust as ever, and that I have no reason to complain of any decline of my mental or physical powers. I pray the Lord to bless the means which are used for restoring my sight, and that he will sanctify the use of it for his blessed service.

To beguile the tediousness of my situation, I have taken a trip to Elberfeld and Dusselthal. At the house of Mr. Diederichs, who is ever the patron and friend of the Jews, and the very soul of the Elberfeld Auxiliary Society, whose zeal and activity are unremitting, and whose daily intercessions to the Lord in behalf of Israel are unceasing, I met a young proselyte, not yet baptized, about eighteen years of age, whom I think one of the most promising characters I almost ever have met with among the Jews.

But as the Duke of Nassau has taken him under his protection, and promised him a provision in his dominions as a schoolmaster, for which he is now preparing, he is not likely to come into contact with our Society. He has, however, by the grace of God, been instrumental in spreading the knowledge of the truth much among his brethren.

From every intelligence I receive from various parts of the Continent, I am more and more confirmed in my conviction, that there is a far greater work of the Lord going on among the descendants of Abraham than people generally are aware of: and that the leaven which has been thrown into the lump, is now exerting its influence to a much larger extent than we have supposed. I pray that this conviction may strengthen us all, and myself particularly, in cheerful and faithful activity, and may shield us against despondency when things appear unpromising.

At Düsseldorf I had the pleasure of meeting Count von der Recke, who was on his departure the following day for Berlin, where he was going to make with the Government some arrangements of the highest importance to his institution. He intends to proceed from thence into Silesia, near Breslau, where he is to be united in marriage to a young lady, Countess Mathilda von Pfeil, with whom in the way of Providence he became acquainted two years ago, and who appears to be perfectly well adapted for the situation she is to hold at Düsseldorf. During his absence, his brother, Werner von der Recke, again takes charge of the institution, as his representative. I rejoice to say that the institution still goes on well: thirty proselytes live in the house by themselves, of whom sixteen are baptized, and the others are receiving Christian instruction. Every Jew who promises to work and to submit to the laws of the institution is received. Some leave it after a short trial; but others, held by the invisible power of electing grace, remain and taste the good word of God, and becoming convinced of their lost state, obey the call of the Gospel,

and believe in him who justifies the ungodly. Several of the eight proselytes who were baptized on Whitsunday, came originally to Düsselthal with no other intention than that of working for a short time as journey-men, and were far from intending to become Christians. A few of these still remain in the institution, others of them have left it to exercise their trade in other places, and all of them have continued to do honour to their profession by their Christian conduct.

A remarkable instance of the power of the word of God's grace occurred only a few days before my arrival at Düsselthal. A young Jew had been admitted into the institution, where he frequently annoyed the assembled congregation by his irreverent behaviour; but on the last Sunday, when the Rev. Mr. Schmidt in his sermon was led to speak of persons whose glory is in their shame, who boast even of the crimes they have committed, in cheating or defrauding their neighbours, this individual was visibly affected, turned pale, and fell into fits. He was carried to his bed-room. After the service was over, he was visited by the minister, on seeing whom he exclaimed, "I am lost—lost without remedy?" In the course of the conversation which ensued, he confessed his having cheated a widow of 1000 dollars; said that his whole life had been a series of crimes, adding, that even here he had continued in his wicked course, by assuming a false name, after having robbed a sailor of his passport. The minister did not palliate the guilt of the penitent, but as he appeared to be of a contrite heart, set forth the atoning power of the blood and the death of the Redeemer, and encouraged him to seek pardon through the Lamb of God, which taketh away the sin of the world. This at length melted the guilty conscience of the sinner, and he felt it his duty to go to the place where the widow resides, to make an open confession of his crime, and to suffer for it what the law requires. He was setting out for this purpose, when I left Düsselthal. He has a letter from the Superintendent of the institution to

the widow, and also to the authorities of the place, explaining the reason of his coming, and without presuming to interfere with public justice, the Superintendent has, in consequence of his conscientious motives in thus giving himself up to the rigour of the law, recommended him to a favourable consideration. If the widow does not prosecute him, he is determined to pay his debt by working for her. May the Lord guide and strengthen him to persevere!

In a subsequent letter, dated 26th January, 1827, Mr. Treschow writes:

A fortnight before your letter arrived I had the pleasure of receiving from the Society a parcel with Hebrew Bibles, &c. for the use of Jewish schools in this neighbourhood. They have already been disposed of. The Jewish cause gains more and more ground in Germany. In the several Diets which have been held during this season, proposals have been made, more or less appropriate, for the improvement of that long-neglected people, and plans have been thoroughly discussed. A better education of the rising generation, with a view to counteract the baneful influence of the system of the rabbies, and promoting the knowledge of agriculture and of trades amongst them, are the chief points which have come under consideration, and something of this kind will, we may hope, be carried gradually and systematically into effect.

I take this opportunity to submit to the Committee a request of the Dresden Society for promoting Biblical Knowledge among the Jews; they hope to be favoured with your assistance towards defraying the expences of Mr. Goldberg's journey to Leipzig in the year 1826, and the salary of his substitute in the school during his absence. Extracts from his journal will be transmitted, by which you will see how usefully he has laboured. They request your aid, also, for providing school, prayer, and other devotional books for children and adult Jews, both baptized and not baptized, who



attend the meetings which are weekly held for the members of the Society. I must confess that I feel partial for the Dresden Society. The work appears to me to be there carried on in a true Christian spirit, that is, in a spirit of prayer and of humility, without outward show and bustle, but not without fervency of spirit. I hope the Committee will be induced to assist them.



LETTER FROM COUNT VON DER  
RECKE.

THE Secretaries have received the following letter from Count von der Recke, dated from the Abbey of Dusselthal, January 4, 1827.

Your kind letter of 17th of Nov. last, containing the information that an unknown friend has presented my institution with 50*l.*, arrived just at a time when an urgent payment was pressed upon me; and thus I have experienced once more how the Lord truly and mercifully provides for those who serve him, putting their dependence entirely upon him.

I rejoice in having to give you nothing but favourable accounts respecting my proselyte institution. The advantages of the method I have adopted towards them, are more and more apparent every day. Those who are not quite in earnest about embracing Christianity, find it impossible now to remain long, as they gain nothing here towards the improvement of their worldly condition. Our number amounts generally to about fifty, notwithstanding several left us in the course of last summer, to seek employment in the trades they had learnt here. There are many applying for admittance, to whom we would willingly extend our helping hand, if our space were sufficient. Pray help us in our work and labour, while it is yet day, that we may continue to show to the ancient covenanted people, from whom salvation has come to us, the way which alone leads to life, that they may enter upon the path which shall conduct them to the true Canaan.

LETTER FROM MR. RICHARD SMITH.

A LETTER from Mr. Richard Smith, dated from Westphalia, gives the following account of his further missionary labours. He writes from Untensdorff, in Westphalia, under the date of 27th October last.

In Lemberg we had no need to seek the Jews; they came to us in great numbers from morning till evening, during the few days we stayed there, so that we had an opportunity of explaining to them fully the points of difference between us, viz. that they had overlooked the principal prophecies of their own Scriptures, and rejected him by whom alone salvation cometh. Many appeared convinced, and seemed by their countenances and manner to say, "What then can we do to be saved?" It is a remarkable circumstance in the signs of the times, that the Jews almost universally appear to feel that they are wrong, and that they have erred and strayed from the fold of God in some way or other: but blinded in part by prejudice, pride, vanity, pecuniary motives, and family connections, they know not by what means to return. This indeed must be evident to every reflecting mind who has an opportunity of seeing much of the Jews—that the present period is a very important crisis with them; and that the Lord is gradually preparing the way for the accomplishment of his great purposes concerning them.

In Lemberg, although but 4500 Jewish families are entered in the public registers, there is a population of about 16000 Jews; and in Brody there are still more. Many of the towns and villages in Galatia are inhabited almost exclusively by Jews. I do not think that the Jews, in the Austrian dominions alone, can be estimated at fewer than a million. How desirable an object it would be, were it possible, to obtain permission from the higher authorities to labour freely amongst them, in Bohemia, Hungary, and Galatia especially.

Before I quit Lemberg, I must mention a visit we had from two learned Jews. One of them said but little; but the other, who was a schoolmaster, talked a great deal. He appeared to have the whole of the Hebrew Bible in his head, and was able to refer to any part which served his turn, with the greatest ease. Arabic, Syriac, and Chaldaic, he quoted in the same way; and his memory of names, of the particular details of the Jewish war, of the systems of the ancient Greek and Roman philosophers, and of the modern French and German writers, really surprised me. I asked him under whom he studied; he replied, "I taught myself."

*Cracow.*—Here, as you already know, the Jews are very numerous. We went into their synagogues, and conversed with a few of them who were standing about. They invited us to go with them to see their burying-ground. We went, and many Jews followed. Some of them seemed to believe every thing they had ever heard, the most extravagant and romantic fables not excepted; others believed nothing; but a few were moderate and rational. Among many other things, they pointed out to our notice a tomb of one of their rabbies whom they had lately lost, a Chasid, whom they represented as a great worker of miracles, and they related the wonders he had wrought with all the gravity and assurance imaginable. This fantastic and arrogant sect, of all others perhaps the most superstitious, sprang up in Poland about the year 1740; its founder's name was Israel, and it has now spread itself widely through Poland, Wallachia, Moldavia, Hungary, and especially in Galatia. This seems an extraordinary instance of the judgment of God which rests upon the nation. A history of this sect is already in print, I believe.

We arrived in Dresden just in time for the annual Missionary meeting. Mr. Reichardt spoke, and was enabled from our late journey to place some points of contention among the members beyond a doubt. Count Einsiedel is now become president of their society for promoting Christianity among

the Jews. He wishes many alterations, and gave me several commissions to our Committee, which I cannot, however, detail by the present opportunity.

Several Jews have lately been baptised in Elberfeld; the society there is quite satisfied with the conduct of many of them. Eight Jews have also lately been baptised in Count von der Recke's institution. I had an interview with the Count a few days ago, and a long conversation, during which he related many things highly gratifying, but many others, I regret to say, of a contrary nature. He is now upon a journey for the purpose of promoting the objects of his institution.

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DOMESTIC.

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FORMATION OF AUXILIARY SOCIETIES, &c.

Oxfordshire.

A PUBLIC Meeting was held at the *Tonn Hall, Oxford*, on Wednesday, March 14, for the formation of the *Oxford and Oxfordshire Auxiliary Society for promoting Christianity among the Jews*. Joseph Wilson, Esq. High Sheriff, in the Chair. Rev. C. S. Hawtrey, Senior Secretary of the London Society, gave a detailed account of the character, objects, and proceedings of the Society; and Resolutions were afterwards moved and seconded by J. H. Tilson, Esq., Rev. W. Marsh, of Colchester, G. F. Stratton, Esq., Rev. R. Greaves, Rev. Dan. Wilson, of Islington, Mr. Jos. Wolff, Rev. T. G. Tyndale, Sir Joseph Lock, Rev. A. R. C. Dallas, Rev. W. Langford. The collection at the door amounted to £48. 15s. 10d., besides which, subscriptions and donations to the amount of £39. 6s. 6d. were received in the Hall at the close of the Meeting.

Berkshire.

After the Meeting at Oxford, the Rev. Messrs. Hawtrey, Marsh, and Wilson, proceeded with Mr. Wolff to *Reading*, in order to assist in the formation of the *Reading Auxiliary Society*. The meeting took place on Thursday, March 15. General Orde in the Chair. Rev. C. S. Hawtrey explained the objects of the Society, and the following Gentlemen addressed the meeting: Rev. Messrs. R. B. Fisher, H. Stevens, jun., C. Bird, Eardley Childers, W. Marsh, D. Wilson, H. C. Ridley, G. Hulme, C. Davy, W. Langford, J. F. Moor, W. Hancock, J. Howard, and Mr. Joseph Wolff. Collection at the doors, £50. 7s. 8d. Subscriptions and donations received after the meeting, £78. 18s. 6d. Total, £129. 6s. 2d.

The other members of the deputation having returned to town, Mr. Wolff proceeded alone to *Wantage*, where he was joined by Rev. J. B. Cartwright, the Junior Secretary. A meeting was held in the Infant School Room, on Friday, March 16, and an *Auxiliary Society* was formed for *Wantage and the neighbourhood*. Rev. G. Knight, Vicar of Harwell, in the Chair. Rev. J. B. Cartwright stated the nature and objects of the Society, and Mr. Wolff gave the interesting detail of his Missionary labours in Palestine and the East. The following Gentlemen moved and seconded Resolutions:— Harbert, Esq., Rev. A. Bromiley, Rev. C. Paynter, John Kennard, Esq., Rev. J. Pridham, W. Roe, Esq., Rev. J. M. Butt, Rev. C. Davy, Rev. R. Meredith, Rev. J. A. G. Colpoys, Rev. M. Geneste. Collection at the door, £10. 15s. 6d.

A *Ladies' Association* was also

formed, which commenced its operations by a Sale of Work for the benefit of the Society, on the day of the Public Meeting. The proceeds amounted to £33. 19s. Subscriptions and donations received after the meeting, £18. 15s. 6d.

During the previous week, sermons preparatory to the formation of the *Wantage Auxiliary*, were preached by the Rev. J. B. Cartwright, at several churches in the neighbourhood.

Sunday, March 11. Morning. *East Garston*. (Rev. J. M. Butt, Vicar.) Collection £5.

Do. Evening. *Faringdon*. (Rev. J. Pridham, Curate.) Collection £1. 8s. 7½d.

Monday, March 12. *Ashbury*. (Rev. M. Geneste, Curate.) Collection £3. 2s. 7½d.

Tuesday, 13th. *Baydon, Wiltshire*. (Rev. W. Jennings, Vicar.) Collection £6. 9s. 7d.

Wednesday, 14th. *South Moreton*. (Rev. J. A. G. Colpoys, Curate.) Collection £6. 10s. 6d.

Thursday, 15th. *Haybourn*. (Rev. R. Meredith, Vicar.) Collection £4. 2s. 6d. Total amount of congregational collections, £26. 13s. 10d. Aggregate amount received from the *Wantage Auxiliary*, £90. 3s. 10d.

Kent.

On Monday, March 19, a meeting of the *Blackheath Ladies' Association* was held at the *Green Man, Blackheath*. John Cator, Esq. in the Chair. The Rev. D. Ruell, one of the Honorary Secretaries of the Society, explained the principles on which it was constituted, and gave a general outline of its operations. Mr. Wolff was then introduced to the meeting, and stated several interesting facts re-

specting his late mission to the East. The meeting was afterwards addressed by the Rev. Thos. Dale and Sir John Webb. Collection at the door £36.

Circumstances which it is now necessary to particularize, having caused the postponement of the Public Meeting of the Society, which was to have taken place at the Argyle Rooms, on Tuesday, 20th March, a Special Meeting of the Committee was held at the Society House on Wednesday, March 28th, for the purpose of taking leave of Mr. Joseph Wolff, previously to his departure to Palestine and the East, as a Missionary of the London Society. At the request of the Committee,

the Rev. C. Simeon addressed Mr. Wolff on the important subject of his Mission. After a short reply, Mr. Wolff concluded by requesting the Committee to unite with him in a prayer, which he immediately offered up in a very affecting and impressive manner. He then took a most affectionate leave of the individual members of the Committee who were present, expressing his intention to leave England in a very few days.

In consequence of the absence of the Rev. C. S. Hawtrey, on account of a severe domestic affliction, the usual Lectures will be postponed this month.

Contributions to the London Society are postponed until the next month.

NOTICES TO CORRESPONDENTS.

Philo Judæus—, P—, and an "Unknown Friend," have been received.

The continuation of the Memoir of Stéphen Schultz, Nos. IX. and X. will be inserted.

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